The Pulpit

A Journal of Contemporary Preaching

Alan Walker:

DEMOCRACY

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Page **8**

Frederick M. Meek **5** Letter to Christians

Robert E. Luccock **10** Christians and the H-Bomb

Harold L. Lunger **13** A 3-D Faith

Charles C. Knapp **16** Blessedness of Tension

Charles P. Bowles **18** Segregation and Christians

Richard Paul Freed **21** Road to Security

KLEIN K. HADDAWAY **2** THEOLOGY AND PREACHING

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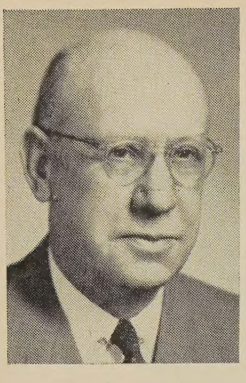

By Klein K. Haddaway

THEOLOGY BASIC TO

THEOLOGY and preaching are inseparable. Theology is the science of knowing that God is, and preaching is telling that God is. This knowledge comes first of all through reason. Let us be clear in the very beginning, however, as to the fact that while we cannot prove God in any final sense through reason, yet we can give satisfactory, reasonable arguments for God's existence. These arguments are preachable.

Too many people assume that God exists, but they never have any reasoned basis for the assumption, never think about God; hence God does not exist for them. The skeptic wants you to give some reasoned proof that God exists. Thomas Aquinas believed that there were arguments which were proofs of God's existence based on reason. John Locke believed that the existence of God was the most reasonable belief common to the human mind. These men and many others recognized that arguments for God's existence, such as the arguments of design, cause and effect, purpose, were valid as based on reason.

It may be a religious pastime to make fun of mere finite man constructing arguments for God's existence, yet man goes on making them and always will. Not to reason with him and not to give reasons for God's existence is, for the preacher, to fail. Skeptical man will use reason to prove to himself that God does not exist, and we must meet these arguments with arguments for God's existence.

Reason and Experience

Argument based on reason that God is, however, is not final. Theology is also based on experience other than reason. This is very necessary to be understood in our day of skepticism. There is an inner experience of the soul through which God reveals himself—a mystical experience, an inner light. Anselm's ontological argument for God's existence is of this kind of experience. In this kind of proof would follow Plato, Anselm, Augustine, Kierkegaard—not Aristotle and Aquinas whose arguments were based on pure reason. But this is not to say that reason is not involved in soul or spiritual experience. Arguments of pure reason may be given, but there is, I believe, an inner feeling even in reason; and arguments for God's existence based on inner mystical experience, intuitional experience, are beyond reason, albeit reason may be included in the total experience.

The inner man encounters God directly, God revealing himself and redeeming man. And we know when we encounter God in this experience that God is, that he is the One whom we have met. This is a theological experience—the theological experience which is the greatest and final proof of God. Nothing can dissuade us otherwise once we have had this experience. We as preachers must recognize this experience as the conclusive proof that God is, and explain it to the people as theological knowledge.

Explaining God

If theology is first of all the proof that God is, through reason and the spiritual experience of the soul, then when we preach we tell of this fact that God is. If there is no God we have nothing to preach; there is no subject of preaching.

The young theologue, as we used to call the student of preaching, must be satisfied through reason and be able to give theological arguments for God's existence; but he must also experience God in his inner life in order to know him. Then he can preach and then only. Too often he shuns the study of theology because it is difficult, and his preaching later does not feed the people of his congregation. Men desire to know that God is. There is skepticism not only in Russia but in America; yes, even in the pew. The scientific approach, and our materialistic and secularistic civilization, have brought this about.

We as preachers must return to philosophy and theology which have to do with spirit. Philosophy has been more or less, in our day, mere classification, but it has to do with spirit, and spirit is of God; while theology shows us that God is and is prior to and must ground all philosophy. God is, and is spirit. This is theological fact. When we preach, therefore, that God is, we are bound to be theological.

Theology is also the science of knowing the kind of God that is, and preaching is telling about that

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PREACHING

nd of God. To maintain that God exists without xplaining about him—who he is, his nature, his haracter—would be to indulge in abstraction. od would be nothing more than principle and heory.

Man has always attempted to know the kind of od that exists. We must know, for example, that nce man is a moral being, God must also be *a oral being* in relation to man. Man sins and God's oral being comes into relationship with man at hat point. We as human beings who sin look to od as being *righteous, just, merciful and forgiving;* one whose grace, both at the point of guilt nd within the sinner's heart, leads to redemption. od, we believe, is truth personalized; he is ighteous because right has to do with truth in ction, in conduct. So God is righteous in judging he conduct of men. Then he is merciful to man in in as man, miserable in his sinful state of guilt, ries out to him; and his grace, his spirit, works in ssisting man toward forgiveness and salvation. inally God forgives, lifts the stain of sin, although of course not the punishment, and the urden of sin is relieved. Man is saved when he onfesses his sin. This is God's forgiveness, his edemption. This is the kind of God our God is. his foundation and relation is important in nowing the kind of God that exists, and it is basic heology which the people ought to know.

God's Story Is Theology

The incarnation is also theology. It is theological doctrine. It is God in the flesh, in the form f a son, showing man how to live. It is the meaning of God in life, and that is theology. It is God who is eternal and therefore perfect coming into mperfect life in order to show man how to live n overcoming sin and what is necessary to overcome sin. The final meaning is the cross, Christ lying in order to overcome sin. This is the doctrine f the atonement. Indeed the incarnation is the whole of Christian theology, and therefore includes the atonement. It is the kind of God that is coming into life in order to reveal the plan of redemption in actuality. We do not realize that this s theology, but it is. Let us tell the people that it is heology.

Preaching is telling about the kind of God that s. The very moment we begin to explain the nature and character of God, to tell the meaning f the gospel, to relate the story of God and his incarnation, we are preaching theology. And this means not just mentioning words like the words which express the nature and character of God and the word "incarnation," but actually explaining them theologically as theological doctrine. People desire to know who God is after they know that he is. What kind of God is God? Is he really a righteous God? How can he be in a world like ours? These are poignant questions which as preachers we must answer, and when we do so we are being theological.

Western man, become free through the Renaissance, has taken omnipotence upon himself and has created his own theology about himself as God. Now his world is breaking about him, and he sees he is not God, for he cannot build a moral world by himself without God. He must be shown that he has sinned, and that God is, and that he is righteous, just, merciful and forgiving. Man desires to know about the Christian God, and the only way he can know is through the preachers who are theological enough to reason as to the fact that God is and the kind of God he is.

The Christian Message

Finally, theology is the science of knowing what the kind of God that is says, and preaching is telling what God says. This is the theological content of the Christian message. God speaks and we must know what he says. If God is a moral being in relation to his world, his ideas and thoughts must be known, and he must speak to men's minds and be heard. We speak of thinking God's thoughts after him, which is true. As our minds reach up to his, we think his thoughts. If we who are finite think, however limited our thinking may be, we nevertheless think in part God's thoughts. This is transcendent thinking, contemplative thinking. It is God revealing himself to man. It is revelatory thinking. Since this is God telling man what he is thinking, it is theological—God telling about himself. It is God telling that he is and what he is like —his nature—and this is theology. It is theological talking or speaking on the part of God.

God is the "Word"; that is, he is truth, and he has revealed himself in the Old Testament and in the New Testament. And the "Word" comes into being in the flesh, as revealed in the New Testament, in the form of a Son who is truth personalized in the flesh, living and speaking. To have ideas is to speak, and to speak is to act. So the incarnation is theological, as we have maintained in our previous consideration.

The content of what God says when he speaks is the message of salvation. It is the message of a redeeming God who not only says that he is a redeeming God, but who actually redeems mankind. The Bible from the very beginning is the story of God's message of salvation to the world, to Israel first and then to all mankind. In the Old Testament God is a righteous God telling Israel how to be righteous. In the New Testament he is speaking the same message through his son, which we who are Christian believe is in individual, personal relationship to man through Christ.

Jesus was telling man and showing him how to live according to God, in an attitude and a spirit of love and understanding which would master every situation in life and solve every problem. And the cross was God's completed message of sacrificing love overcoming sin. When we, therefore, formulate what we call the doctrine of the atonement, we are thinking theologically and forming theological doctrine as to the meaning of God in relation to man who is in sin. So God's message is the meaning of God for man and is therefore theological.

Direct Truth

When we preach, then, we are telling what God says. We are telling the story of God: that there is a God, who he is and what his message is. How, therefore, can preaching be anything but theological? One might reply that granted we preach theological content, yet we do not use the word "theology." I do not think that this is a good rejoinder. The fact is that whether we use the word "theology" or not, much of our preaching has been without basic grounding in and or understanding of theology, and consequently the message has been deficient in content. If we do not think theologically, we do not speak theologically. If we do not know theology, we cannot explain clearly through preaching the meaning of God for man. As preachers we are telling the story of God, but it is a theological story of profound meaning and truth for normal minds and ideas, not just erudite minds, and it does not have to be over-embellished in form. It is direct truth from God through man to man.

The relation of theology to preaching is fundamental. If we do not know theology we do not have the basis for preaching. It is all right to say that if we are converted we can witness, but conversion has great depth of meaning. The preacher not versed in theology may have experienced God in his heart, but God is not formulated in his mind. He possesses no clear thinking about God. His message cannot have much content or clarity. I believe that we cannot just preach "Jesus Saves" without knowing what salvation means and being able to explain it.

A Message for Today

We are living in a practical age, and even our theological schools have been bitten by the bug. Far too often practical courses have taken the places of theological courses, or at least have been stressed over theological courses. But how can we carry out the practical without that something which is prior to it, which we desire to make practical? The test of truth is not pragmatic, never has been. The test is always truth itself; and if truth is truth, it is practical, irrespective of the practical social structure into which it comes. We believe that truth is truth and that it stems from the only true concept of the universe which is the concept of God. This means a theological concept.

General MacArthur has said that the solution of our world problem is not military but theological. Grounded in the concept of God, our Western civilization has attempted, however inadequately, to build life in which there is individual freedom; and this is a practical form of life derived from the concept of deity. Over against this is a concept diametrically the opposite. This being so, what a message the Christian church has for today! What a message Christian preachers have! What a theology we possess! What else is there but theology to preach?

The Altar

By John Howard Blough

Church of the Brethren, Dixon, Ill.

I COME to the altar.
Gladly I come,
Hungrily I come;
There I find him waiting,
God is always waiting.

God's offering is first on the altar;
His priceless gifts are before me—
A Father's compassion,
The Book of Life,
The joy of heaven's Infant,
The Good News of the risen Lord.
All these may be mine,
Treasures from the depths of God
Ready for me to claim.

To the altar I bring *my* offering,
Gifts which he first gave me—
A voice of praise and a song of glory,
A faltering but an aspiring love,
A questing mind,
The fruit of my hands,
A soul mixed with earth and with hope,
Most precious, my life,
And lay it on the altar.

And how does my offering find favor?
Not from any merchantable worth.
But only
As it is the pulse of myself,
The struggle of my soul,
My concern for the heavyhearted,
My wholeness with my brother,
My oneness with God.

Turning
There opens before me
A pathway of service in the Hall of Life,
A Light will guide,
And an Arm will sustain me.

From the altar
A new creature walks forth.

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Letter to American Christians

By Frederick M. Meek

To the church of God which is at . . . I Corinthians 1:2.

A STRANGE thing happened this past week. A small, poorly wrapped package, with the idress almost illegible, came to us by air mail, ostmarked on the island of Crete. I opened it, id after some difficulty discerned that it was a tter, in ill-formed sprawling Greek. Written igularly across the top of the first page was this equest, "Please read on the day when the people ssemble themselves together, and then pass on to ie other churches."

During the week I have labored at the translaon. I have done the best that I could to put it to the idiom of our common speech. But at times defied my efforts to do this, because the language as curiously reminiscent of the New Testament. ideed the letter would almost appear to be a tter from the hand of Paul. But by what strange iracle he should be writing to you and me nearly 900 years after the date of his last letter in the ew Testament, I cannot imagine—and I do not eally care. The important thing is that this morng I should read to you this letter written "to hristian people." And here it is, exactly as I have here before me.

* * *

I, WHO AM Jesus Christ's man by choice and y compulsion, to you who are in America, the eloved of God who are Christian, grace and peace rom our Lord and Savior, Jesus Christ.

I had hoped to be able to come to see you. I have eard much of you and of what you do; and I read uch about you while I am staying here on this ttle island where once so long ago I was shipvrecked. There is so much about your kind of life nat I do not understand. Your machines and your ealth enable you to live in a way that our poets nd philosophers and dramatists could never have nagined, even when sleep had released the rdinary limits of mind so that in dreams it conured up its wildest fantasies.

But never mind. Some things I do know and I do understand. *This is still God's world, and all that you have and are are still his.* It is just the outward appearance that has changed. You are still called to be Christ's men and women, for he came to earth to show God's love, once and for all to the people of every generation who live, until time is swallowed up in eternity. What Christ said and did are true eternally, whether it be for Corinth or New York, for Ephesus or Washington, for Rome or Boston. If you ever forget that he is Lord of all, then you are lost. And you must not make him over in your own image; *he must make you over in his image.*

God's World

I am impelled to write to you about the demands that are laid upon you to live as Christians in the midst of the sub-Christian world of your day. That is what I had to do—live in an unChristian world. That is what we all have to do. But even within the church many of you seem to be attaching your final faith to your own man-made political forms. Always remember that *forms of government are of men;* and that there is no government, no state, no nation, nothing that is done among men, which is not under the judgment and scrutiny of Almighty God who is both Creator and Judge. It is not that government is to be scorned by those of us who are Christian. We have our responsibility to those to whom the power to rule is given. And to turn our backs upon our responsibility—and your responsibility is far greater than it ever was in my day—is to withdraw from life itself. You cannot do that, for you are asked by God to remain as Christ's men in your communities and be Christian there, so that in the midst of the ordinary life you may become a channel of Christ's power.

But in God's purpose there is always more to life than that you should simply be good citizens. There may be things that the state does and for which it asks your approval which are less than Christian; there may be common attitudes which the expediency of the moment dictates; but these must be resisted. Governments themselves are changing forms. It is the way of God which alone endures. The Kingdom is of God and not of men. And so, while you support the best in your way of life, you are not to worship it. Worship is for God alone.

FREDERICK M. MEEK has been pastor of Old South hurch, Boston, since 1946. Throughout his ministry, both Massachusetts and earlier in Maine and Iowa, he has een active in local and state councils of churches. In his vn denomination he has served on editorial boards for dvance and for Pilgrim Press, as chairman of the Council r Social Action from 1946 to 1948, and preacher for the ongregational General Council in 1950. Author of several olumes and a frequent contributor to periodicals, he is an ssociate editor of The Pulpit.

And while you live in what you call your "democracy" (many of whose forms and much of whose early direction came from men who were Christ's devoted followers), you are ever to remember that you are also citizens of the Kingdom of God. Your citizenship is two-fold—on earth and in heaven, in time and in eternity, of the kingdoms of men and of the Kingdom of God. And you labor and pray that the lesser kingdom may become more and more like the greater Kingdom.

Among All Nations

Therefore you of all people must be bold and adventurous to show and to create new ways by which men can dwell together in peace and in justice, particularly in a day of fear and danger and strife. Your brethren in Christ are found among all nations. You are part of a Kingdom that accepts no boundary lines set around it by race or by country, or by particular belief. You are to gather up in your Christian interest and affection the whole world of men and women. Indeed, God holds you thus responsible.

As Christians you are to be the sensitive conscience of your nation, so that you will not allow either your nation or yourselves to be shut off from the rest of mankind as if you were sufficient unto yourselves and as if others were not your concern. Since that last mad outburst of war and destruction—and you Christians cannot allow it to happen again—you have done much for other people with your gifts of money. But you have not given of yourselves and of your hope and of your personal concern and of your freedom as you should. Nations and men starve today, but the starving is even more of the spirit than it is of the body. You have in your keeping the Bread of Life. See to it that it is put into the hands of the hungry, for if a man eats believingly, even though he be dying, he shall live.

The enemy against whom we all strive in this day is cunning and strong. He prowls the earth seeking whom he may devour. He knows no scruples. His heart is evil, and so is his life. But never imagine that you can defeat him with his own weapons. For that leaves to him the choice of the battleground. And when you try to meet him in that way you will always find that he is on the hill and you are in the valley. Oppose him with the weapons about which he knows nothing—the weapons of peace. Be friend then to the underprivileged and to the exploited. Live your faith in deeds and not in words. Let truth and righteousness and the affection that comes within the family of God control your lives with each other. Live the life you profess—stop talking about it—live it!

O Foolish Christians!

I would to God that I could be with you in person, so that I could say to your face—and more too—what I am writing. I am entrusting my friend to your hospitality as he comes to you to attend the gathering of the World Council of Christ's Churches in your country, come the summer that is before us. I think that now you call him "Greek Orthodox." Whatever it is, he, like you, is Christ's man.

Beware of those men who clothe themselves among you in the garb of your "protectors," but whose voices and whose deeds are those of destroyers. Be not deceived by their loud cries against the enemy within your gates, and by their finger-pointing at figures that are real and at figures that are shadowy and unreal. Because so easily you can be diverted from asking yourself and demanding of them what their hidden purpose is. For it is an old story. I have seen it in Ephesus and Rome and Corinth. The rabble-rousers seek power for themselves. They care no more and have no more respect for truth (God's truth), nor for right as against wrong, than do those whom they attack so loudly. O foolish Americans, who has bewitched you? What would your Lincoln or your Washington or your Jefferson say? O foolish Christians, you have a measuring rod in your faith by which to determine right and wrong, the false and the just. Use it!

You cannot possibly know how disturbed the other Christians are by the reports they have of you. You are allowing the loudest, most insistent voices to drown out in your common speech, and to obliterate from your writing and thinking, the strong words of your inheritance and the foundation words of the gospel, such words as justice, mercy, goodwill, understanding, reconciliation, truth. Even your native word "democracy" is being bled to death. Those men would have you believe that these words, on which you and your leaders fed and grew strong in your early days, cannot be properly used in this day. And they would have you speak only of power, expediency, hate, destruction, war, traitor, bombs, perimeters of defense.

For God's Kingdom

See how you shrink from confronting them with their deeds! Lest this strange thing that you call "political balance" be upset, you allow them to continue to shout louder than human voices have ever shouted before in God's world. They are heard by this new form of magic speech everywhere. And they shout that whoever is not made over in their image is a traitor, that whoever does not share their prejudice is a danger, that whoever opposes them is subject for suspicion. And so they grow strong on your cowardice—or if I speak too strongly, on your blindness.

In the name of ridding you of one danger they are creating a far greater danger. A nation whose leaders and whose people allow wrong and injustice and false accusation to pass only lightly challenged, so long as they themselves are for the time safe, find that eventually they too fall into captivity.

You had better begin to ask yourselves, and you had better make it clear to all, what it is that you as a nation are *for*, and what you Christians are

r! It is not enough that you should say, "We re for 'being against the enemy.' " To try to rest ere, and live your lives there, is stagnation. No ne lives by negatives, for that is the strangulaon of the good. You have to learn to say Yes and t simply No. You must be *for your way* which as always meant freedom from slavery of any nd, creation rather than destruction, and truth ther than a lie. And you who are of Christ's urch—*first you are for his Kingdom.*

Men Too Busy

I would that I could be with you. The pen is too ow, and the thoughts come too fast. I long to are the bread and the wine with you. I long to in your houses and in your churches.

I understand that you have laid aside in your ractice the advice that I once gave to the church Corinth, that women should be silent in the urch and that they should not be allowed to eak. Before my God, I should have known bet-r. Word comes to me that if the women did not eak among you, the church would be strangely lent, because so many of your men think they are o busy to do the speaking for the Lord that they ould.

Your deeds leave much to be desired. Many of ur people, and I trust that it is not so among u who are of the churches, are flauntingly imoral, as were the people of Corinth. The body as made to be the temple of God; it is not to be used. Some of you in your social habits have erlooked that always you are to feel yourselves sponsible for the weaker brother. Have you forotten—"If food is a cause of my brother's falling, will never eat meat."

Some of you have forgotten that God's gift of me is given in part that you may have the chance create a life made in his image. But you waste is time and your lives by being so busy, feasting e and body on the latest sensation, journeying ther and yon across the face of the earth with ur machines—they tell me that each one of them as a horn that you sound all day long—and you t in the semidarkness looking at those pictures at move and speak. And God is crowded out. ow foolish, how stupid! *For five minutes with od is worth a lifetime of all this secular iversion.* See to it that you are good stewards of ur time and your talents and of God's gift of fe. For the day is coming when you shall have to ive an accounting even as the Lord said.

Ecclesiastical Ambition

I hear rumors of disagreement among some of ou, and of how you have been to court with each her, trying to decide how you should fellowship ith other Christians. I am ashamed that it should ave come to this. But I trust that as you renew ur Christian covenant with each other, and as ou seek to covenant with other bodies of Chrisans, you will find yourselves freed from legal ntanglements. Beware of ecclesiastical ambition. Beware of the scorners of their inheritance. Remember that it was through "the church in your house" that our Christian fellowship got its start.

I thank my God daily for the prosperity of the churches among you. I am told about the collections that are being taken for the new churches which the vast population of your country needs. But why have you and your fellowship been so slow about this matter? The need is urgent.

I would speak to you about the gospel. (Timothy tells me that I must finish my writing because the winged machine that is to carry this letter to you will be here shortly.) It seems to me that some of you are wandering from the teaching of the Lord. You are making the gospel into what you happen to like or want, into what you can immediately understand. And that is no *gospel.* The fact is that God was in Christ—drawing men into himself. In Christ's dying he showed us his abiding love. And in Christ's eternal living he showed us that death is never the final victor. And that is beyond our final understanding. We only find the truth of it in experience.

Why should the great God care about you and me so much that in the life of his Son he came to live our life here among men? We do not know why. But he came because he cared. I do not understand it any more than I did on the road to Damascus. But the power of it has always been my power for living, and I want it to be yours, too. How can you be so casual about it all?

God Was in Christ

What have you done for this faith that you profess? Are you letting it remake you? Is it so moving that you cannot hold your tongue about it? If you are a *silent* follower, I wonder if you are a follower at all. Now, if ever, is the time for you to witness for your faith. For it is *Christ* who is the Lord of life, and not men and not governments.

Do not confuse this faith merely with doing good, because so often that is simply man's good and not God's good; and the difference between them is the difference between black and white. The faith that you profess is a faith with works. James was right. But never forget that the Christian deeds grow out of the Christian faith. And so I beg you, live lives that are worthy of the gospel of Christ.

Remember me to your leaders. Pray for the gathering of the churches that is to be in Evanston. God's grace and God's blessing be with you. Here is my signature. I have written this, part of it in my own hand, and part of it by Timothy as he listened and took it down. I trust that the letter finds you well and strong in the faith. I must take my leave now, and in God's eternity we shall all meet. Grace, mercy and peace be with you all from our Lord Jesus Christ.

* * *

And that was all. The last page was blotted where the sheets had been folded in a hurry before the ink was dry.

Now comes the living of it.

Christianity and Democracy

By Alan Walker

"Since you set me in the land of the Negeb, give me also springs of water."—Joshua 15:19.

CHRISTIANITY and democracy belong together. They must, of course, not be identified one with the other, for the Christian faith is much more than an ordering of society. Also, democracy is not the only way through which the Christian faith expresses itself. And we are certainly not saying that democracy as we know it is Christian through and through. But democracy is a way of life which cannot live and function unless it is constantly fed and quickened by the Christian faith.

There is an old story in Judges which has a peculiar relevance to our situation. Caleb, one of Joshua's trusted men, was given a tract of land. He in turn passed part of it on to his daughter as a wedding dowry. In good seasons it was a pleasant land, rich and productive. But when the blistering winds blew from the desert sands its weaknesses and limitations became apparent. It lacked sufficient water. It had none of those vital springs which make life possible in large sections of the Middle East. Realizing this, Caleb's daughter and her young husband returned to her father. They told him of the problem they were facing, and the daughter said: "Thou hast given us a south land, give us also springs of water" (King James).

Definition of Goals

Here in Australia we have been given a rich "south land," full of promise and beauty. But all its wealth will fail us unless there is welling up constantly into our common life the living water of Christian faith and idealism and unless our society is constantly being cleansed and renewed by men and women for whom the Christian faith has become strong and real. In this hour, when some of the blistering winds of internal chaos and external peril are beginning to blow across the land, we must say: "Thou God hast given us a south land, give us also springs of water."

The Western democracies today need a clear vision of positive goals and purpose. We lack, as a people, great and challenging national purposes which possess the power to bring from us loyalty and enthusiasm.

There is no doubt we have faltered in our faith. We sense dimly some of the forces against which we must struggle but have no clear understanding whatever of the positive things toward which we should be moving. The best we seem to be able to say to each other is, "Hold on, protect the gains won, conserve achievements already registered." Thus our young people, if asked, could not give much of an answer as to their faith and goals. A negative, unhealthy philosophy like this can never be a match for aggressive ideologies which are able to hold up goals and banners under which all struggle and fight. It is time we learned the simple lesson that man's spirit cannot live by negation alone.

Higher Aims

I am sure that the setting up of goals must be in part in economic and social terms. We are living on an anticommunist basis, which by a strange twist of the human mind seems to throw a cloak of sanctity over things as they are. Yet if we stop to think, how can we possibly be satisfied with our present economic way of life? At best it seems able to set us swinging between depression and inflation with but a few years of reasonably sane living in between. It makes possible the accumulating of huge fortunes for a few, while others, such as pensioners, can be in real want.

But the goals of democracy must be far greater than mere economic reconstruction. Man is more than what he eats, and other parts of his nature must be satisfied. George Moore in one of his novels tells of a crowd of unemployed Irishmen being put to roadmaking during the depression years. One of the roads was without purpose, for it was built toward a swamp. It was providing work merely for work's sake. Soon the men engaged on it rebelled, refusing the task that had no purpose. Then the novelist comments: "For men to work and live they must have an end in view. The road to nowhere can't be made even though starving men are employed at it."

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A society that only puts before its people a aterialistic program is asking men to build roads nowhere. Social and economic goals will never tisfy human nature which is made in the image God. This is why, at this very hour, we should ed the warning from the late William Temple: As we turn to the deeper questions affecting so- ety and the nature of the state we must keep in ind the utterly fundamental realities—God and mortality."

Ideal of Service

Yes immortality! More than we know, the tting up of goals today depends on finding a vid faith in eternal life, in life beyond the grave. ithout the glimpse of such far horizons life loses s inner meaning and the human spirit cannot for ng remain healthy and whole. The strange para- ox is true, as John Masefield hints in one of his oems, that men are best able to work here who er see before their eyes "The holy city beyond e rim of the sky."

Democracy depends for its very life on having ithin it citizens who live by the ideal of service. is this alone which keeps free institutions func- oning healthily and which holds at bay corrupt- g forces which have so many opportunities of preading within a democracy. And the quicken- g of the ideal of service is dependent more than e realize on holding up constantly the life and eath of Jesus of Nazareth.

Democracy is the highest way of life and the ost developed plan for conducting human affairs t devised. But because of this it is the most diffi- lt of all to keep working. At its very basis are eely accepted obligations and duties which must carried gladly as the price for its privileges. hy can we not see that every time the voluntary ceptance of high ideals breaks down, com- lsory ways of life move nearer to us? That if we vist our freedom in business and economic mat- rs to where we exploit our fellows for our own nds, we are asking for external controls to be nposed upon us? That if we refuse to give some me in serving our fellows in our community life, ur social services will virtually break down? hat unless the ideal of service inspires the minds our people, a harshness and ultimate grievous ffering must overtake us.

Building True Community

The most powerful force at work in history hich makes men servants of their fellows comes om Jesus of Nazareth. There are today thou- nds of men and women at work in every land, iling in loneliness among primitive peoples, at ork with Christian missions down in the slums f the great cities of the world, giving themselves crificially because of the challenge and power of sus Christ in their lives. Amid the confusion owing through our self-seeking community ands the current call, "Thou hast given us a outh land, give us also springs of water."

We should also frankly recognize that in the democracies we have allowed to develop an excessive and unbalanced individualism. Every man is a free and independent unit, with rights and freedom belonging to his very nature. Yet to emphasize this truth alone is to deny an equally true set of facts which relate to man's oneness with his fellows, his place in the community, his need to be in close and intimate relationship with people all around him.

After all, some explanation must be given to the extraordinary attraction which the totalitarian, the resurgence of the tribal way of life, seems to have for countless people. I find that explanation in the fact that in a grotesque and extreme way totalitarianism is expressing one aspect of man's essential nature, his need to be in community with his fellows. This other way of life has been given its chance because in our democratic conception of life we have come to neglect a vital element in man's make-up.

The longer I work among people and am allowed the privilege of sharing in their lives, the more sure I am that fellowship, living in a rightful relationship with others, is necessary for wholesomeness of life. Unless a person can say the little phrase, "I belong," unless loneliness and a sense of isolation can be defeated, personal and community health are impossible. There are far too many lonely people in our society, especially in our cities and larger towns where so often we hardly know even the name of our next-door-but-one neighbor. Democracy will only work as its people are drawn closer together, as true community is really built in our midst.

Social Responsibility

We must accept greater responsibility for all members of our society. There are undoubtedly gaps in our care one for the other, in the organization of compassion in our midst, to such a degree that future generations will marvel at our ignorance and callousness. Take, for example, our treatment of the aged. In lonely rooms old men and women are literally being left to die on their own. There are simply not enough social institutions and hospitals to care for those who have grown old. I shall not forget a little woman, for whom we had tried for weeks to obtain proper attention in some home or institution, saying brokenly, "I am not afraid to die. I am only afraid of living till I die." We have a long way to go in our democracy before we can look Jesus Christ in the face and say that we have "cared for the fatherless, widowed and the stranger."

There are clues on this point of community oneness in the New Testament itself. Little notice has been taken and all too little study given to that suggestive strand of thinking found in St. Paul's writings where he speaks of members having "care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together."

Almost for centuries the Christian church has

concentrated on the individualism of the gospel's message. It has set out to lift persons from the mass, to give dignity and worth to every child of God. This has supplied foundations for our democratic conceptions. But the very opposite task remains—that of placing man with his freedom back into society, back into a full and adequate relationship with his fellows. Only as this is done will we find our way to a wholesome, responsible society.

There is one other way in which any democracy, or any society for that matter, is dependent on the Christian faith. That is in the supplying of the transforming power, through Jesus Christ, which alone can make human personality wholesome and good. After all, behind all we have been saying is a supreme concern for quality of life. There can be no regenerated nation without regenerated citizens. There can be no cleansed and quickened democracy without cleansed, quickened democrats.

It is in lives like yours and mine that new life must break forth. We as individuals must catch a glimpse of nobler goals and purposes; we must have established within us the ideal of service; we must accept the joys and responsibilities of belonging in the community, one with the other. As Leslie Weatherhead puts it, "It may sound idealistic to talk about changing human nature, but to talk about human society without changing human nature is lunatic." The supreme need is for people like you and me, who perhaps have been given much, to return humbly and penitently to God and say, "Thou hast given me a south land, give me also quickening, renewing springs of water."

The greatest of all messages is that there is standing near us One who says quietly, as he did in Galilee long ago, "The water that I shall give . . . will become . . . a spring of water welling up to eternal life."

As Christians Face a New Era

Christian Faith and the Hydrogen Bomb

By Robert E. Luccock

Revelation 8:8-13.

IN a recent issue of *Foreign Affairs*, Dr. J. Robert Oppenheimer began an article with the words: "It is possible that in the larger light of history, if indeed there is to be history . . ." In these words is gathered up the whole framework against which we have now to live our lives. Nearly everything we say or do must henceforth be prefaced by the big word *if*. As Dean Pike put it, "A large parenthesis has been thrown around all our little securities with a large plus or minus sign in front, modifying all the little securities with a larger insecurity."

If you have not already asked the question, "What has Christian faith to say to this new age?" it is high time you did. I think the Christian faith has four things to say to us, four affirmatives which must be the basis of everything we think or do in this new age.

I. Although I have called it a new age, and current discussion speaks of the "Hydrogen or Atomic Age," *it is not a new age.* Increasingly I find the Bible to be the most contemporaneous commentary on our life of any source I can find. Usually the Bible is more up to date than *Time* or *Life* or the *Saturday Evening Post.* Consider these descriptions:

> . . . a great mountain, burning with fire, was thrown into the sea; and a third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed . . . . and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water. . . . A third of the waters became wormwood and many men died of the water, because it was made bitter. . . . Then I looked, and I heard an eagle crying with a loud voice, as it flew in midheaven, "Woe, woe, woe to those who dwell on the earth at the blasts of the other trumpets which . . . are about to blow!"

The Record of History

With the change of a few words and the identification of the mountain as Elugelab Island in the Pacific, that prose might indeed be a news report and editorial comment on Operation Ivy—hydrogen bomb blast a year and a half ago. Actually those words were written to our Christian forefathers living in the second century under such a threat of destruction and catastrophe that they described it in the glowing language of the hydrogen age. They knew nothing of nuclear physics, but their lives, their world, their earthly hopes, lay under the same awesome shadow as our own. They knew what it was to face annihilation. Christian faith ought to remind us that men have always lived under that shadow.

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It may be somewhat newer to us here in Amer-a. But millions of Asians have lived under the adow of starvation for centuries, and millions them have died in indescribable famine. The ws have faced annihilation by pogrom and per-cution for at least 3500 years, maybe more. The egro knows what it is to live beneath the threat-ing clouds of death and terror. And what of ankfort, Hamburg, Coventry, Stalingrad? No, is is hardly a new age in its deepest significance; hers before us and others around us now have id: "If we have a history . . ." Millions of them d no history!

And this says something to us about confidence. saves us from the helpless and hopeless belief at the world has suddenly turned the corner into new and terrifying age, wholly outside human perience, altogether beyond the province of od. To be sure, this does not save us from the ern necessities of the hour, nor remove its real nger. But it reminds us that we face a situation our time which men have always faced from the ginning of time. It is new only to the extent that e threat has become more extensive and more mediate to us.

But if this is not a new age, then let us see how en have faced similar perils in the past.

II. The earliest Christians *did not despair* of at first age, so filled with sharp menace. After cing the terrifying prospects symbolized in the rses quoted above the same writer goes on to is cry of exultation:

"The kingdom of the world has become the kingdom of r Lord and of his Christ, and he shall reign for ever and er."

Ve give thanks to thee, Lord God almighty, who art and who wast,
at thou hast taken thy great power and begun to reign."

God's Purpose

These Christians were sure of this: Rome did ot hold the keys to history! God ruled the heavens nd the earth. And in this confidence those earliest llowers of Christ gave stirring witness to their ith, even in Caesar's household and in the face daily threatenings of disaster. They believed at God still had a great *purpose* for the world, at the kingdoms of this world would become the ingdom of our Lord and of his Christ. They be-eved that God had a purpose for their lives. And ke Christians in all ages in the face of persecu-on and death, they went patiently and quietly nd trustfully about the tasks that God had given em.

In the same way faith says to us: Communism oes not hold the keys to history. God still rules. nd believing that, we become his agents, his rvants, trustfully seeking for every way to re-eem the world from this fear. We believe that it ill be by the power of God that this will be done, what manner and in what time we do not know. ut we also believe that God has made us re-onsible individuals, and that he is depending upon us to work his will in the face of this terrible day.

Therefore: By God's grace there will be *no end to our patience.*

By God's grace we will *exhaust every possible means of controlling this device of death.*

By God's grace we will *keep pressing* and pressing and pressing *the initiative in good will.*

By God's grace we will *never resign to hopeless-ness,* for we do not know what God can do, what he may do, what he will do.

As long as we live we will labor tirelessly, hope-fully, for the international control, in good faith, of atomic energy. We know that once this primal energy of creation is released again for destruc-tion, it will likely be the end of us all. I cannot spell it out in any greater detail than that; I have neither the knowledge nor the wisdom. I am sure in my Christian faith, however, that our nation can keep the initiative by firmness in our com-passion, by firmness in our forbearance, and by firmness in our stout-hearted support of freedom, wherever freedom is under attack, whether in Indo-China or the halls of the American Congress.

God's Judgment

III. The hydrogen bomb puts us immediately *under God's judgment.* There is no way to dodge that necessity. We may have thought we could, sometime before, but now we know his judgment is inevitable. There it is, hanging over us like a great cloud. We have eaten of the fruit of the tree of knowledge. We have opened one of the secrets of creation. And now we stand under God's judg-ment in our use of this vast power.

We cannot here digress into the immediacies of power politics. What we are seeking here is some-thing that does not change from day to day. But let us never suppose, whatever politics may dic-tate, that God is in any way pleased with the hydrogen bomb, regardless of who invented it, who uses it or who threatens to use it. This bomb is an instrument of evil, just as war is an instru-ment of evil. And until that day when this knowl-edge and power which we have torn from the heart of creation is yielded back in the service of creation, we are all of us under the heavy duty and discipline of repentance, contrition and dedi-cation to serve God in whatever way we can. If we cannot do anything about the Russians and the Chinese we *can* do something about ourselves.

But we are under God's judgment in another way, an even greater way. Now, as perhaps never before in *our* lives, we have to face up to what things are truly important. If this is not a new age in which we live, it is more likely *the end of an age.* There is the real possibility that hydrogen bombs may be dropped on our cities. It is con-ceivable that whole civilizations may be destined for death—annihilation. Our young people may not have twenty-five to fifty years to grow up in leisurely fashion. We live under the constant pos-sibility that any year may be our last year, that within any hour fifty million or more of our people could be obliterated from the face of the earth. I

am not trying to be an alarmist, and in view of things just said this is no counsel of despair. But those are the facts, and we live under them, day and night. And if we are coming to the end of an age, Christians of all people will want to face that end, and in some way be prepared for it.

Touch of Eternity

I think of God's judgment as something like this: Here is a man who discovers that he has a highly malignant and dangerous form of disease. Without some radical surgery or other therapy, he will almost certainly die. But the forecast is equivocal, even at that, because even though the therapy be attempted there is no guarantee of life. Many factors beyond man's control leave the whole future in the realm of the unknown. Man is under God's judgment, not so much a punitive judgment for past sins as under a *present moral necessity*. He now faces his life with a clearness, a perception, and a passion that has never been there before. The choices he makes have now a new dimension.

The touch of eternity is now upon everything that man does. He is choosing whether his life, and death, will be one thing or the other. Questions which were once remote and academic are now immediate and decisive: "What do you think of Christ?"

If I were that man there are some things I would want to do:

1. I would want to be sure, every day, that my life was in the service of great values—things that will be here when I am gone, or if they die with me, at least the things that were true and lovely and of good report as long as they remained; things that are utterly worth a man's life when he has but one year or one day of that life to give. The first thing would be to examine my life before God, by prayer and supplication.

Service and Worship

2. I would want to live each day as though it were my last, and on my last day I want to be in company with and in devotion to the highest, most beautiful and best things in the world. But at the same time I would want to live each day as though I had a thousand days to live, or a thousand years. Not dawdling away time, but serene and confident that a thousand years are but as a watch in the night to God. And as long as I live with God, each day will be sufficient whatever it brings. So I would want to have time, even on my last day, to laugh, to sing, to rest, to extract from all the little things in life the joy that God has put in them and the joy that they can bring.

3. I would want to be at peace with all men, in so far as I am able. With friend and enemy—to make some restitution for wrongs I have done, to leave behind me some atonement. I would want to be found at the last in the business of breaking down walls and throwing bridges across canyons that separate men, one from another. This is the great thing; I would want to do it till I die.

4. But most of all I would want my life to be a service and a worship of God.

This, it seems to me, is what it means to stand under God's judgment. Men have always stood under God's judgment, from the very beginning: but we so easily forget it. Then comes a diagnosis of death, a supreme moral choice in the wake of which all things will be different, a mushroom shadow across the heavens. Then we know—our dependence is upon God and our judgment is from him.

One of the beautiful prayers in the liturgy of the church speaks particularly to our condition in the Hydrogen Age:

> Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will, not waiting for tomorrow, but yielding today. Consecrate with thy presence the way our feet may go; and the humblest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into hope and faith and love by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again, and that thou mayest own us at one with him and thee. Amen.

The Eternal Christ

IV. The final affirmative of Christian living in this age: We will *live with joy and with confidence*. We will live that way because we know, even as did those first Christians, that we belong to the risen Christ. We know that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else in all creation (including hydrogen bombs), shall be able to separate us from the love of God which is in the risen Christ our Lord. Therefore, we can live without fear, though the mountains shake in the midst of the sea.

On the cover of *Life* magazine for April 19 is a picture of the awesome fireball of the hydrogen bomb: the greatest power that man has ever controlled upon the earth. Looking at that picture and all it represents is like looking into the mouth of hell.

If that were the final story of life and death, this would be indeed the age of despair. But that is *not* the final story, as even this very magazine bears witness. On page 64 is a picture of the risen Lord, and underneath, these words: "Then sang the sons of Eden . . . 'Glory, Glory, Glory to the Holy Lamb of God. . . . Now we behold redemption!' "

This magazine bears witness to a truth that abides at the very heart of this age in which we live. The greatest power in the universe is not the fireball, but God as he comes to us in the risen Christ. The true story is not on the cover, or blazoned across the skies, but inside, on page 64, at the very heart of life. In that story I find the will and the power to do what I can, to endure what I must, but in all things to be more than conqueror through him who loves us.

A 3-D Faith

By Harold L. Lunger

Isaiah 6:1-8.

THE 3-D films we see these days at the theater are not as new as we think. They are only a agnified and animated version of the views nich we used to see through grandmother's old-shioned stereoscope.

The significant thing about three-dimensional ctures is their added sense of reality. The first ne we saw an automobile come zooming down e road toward us in such a film, we tensed to mp out of its way. When a rock or a flaming rch was thrown, we found ourselves involun-rily dodging to keep from being hit. Such movies ve the effect of bringing us, the onlookers, into e very midst of the action.

More urgently needed than 3-D films is a three-mensional faith. This, too, will come as nothing ally new, but as a recovery of the old-fashioned ith of Jesus and the prophets. For them faith as no flat two-dimensional affair. It had depth id involved them directly and personally in the vine action. Such a faith is depicted in our text.

Breadth of Concern

The faith of Isaiah was a broad, wide-screen ith. It wore no blinders, was confined to no nited field of view.

It is easy to believe in God and feel religious hen everything is going well, but more difficult hen tragedy strikes. That was the situation hich confronted our prophet "in the year that ing Uzziah died." For Uzziah was a great and od king. According to the prevailing theory a ng like Uzziah should have had a long and pros-erous reign and come to a happy and honorable id. But Uzziah died the most revolting of all eaths—that of a leper. Such a development the ewish mind found difficult to comprehend.

Why do the righteous suffer? Can faith encompass the dark facts of life as well as the bright? Is it adequate for the time of suffering and tragedy, as well as for life's shining hours? The prophet's faith was!

His faith was also broad enough to embrace all the problems of society and all the concerns of his time. A great philosopher once said that religion is what a man does with his solitariness. For many, religion is just that and no more—a personal transaction between the soul and God, a matter of prayer and praise, a few minutes of morning quiet and an hour in the sanctuary on Sunday. Not so with Isaiah. The fact that the *king* should die stirred his soul to the depths. What would happen to Judah now, with the armies of Assyria threatening from the north and an incompetent and inadequate heir about to ascend the throne?

According to the late archbishop of York, one of the most persistent heresies in history is the belief that God is chiefly interested in religion. "He is not," William Temple said. "He is primarily interested in life"—in everything that affects the welfare of people. Do slums tend to increase disease and delinquency? Then God and a vital religion are concerned about slums. Does war threaten the lives of individuals and the peace of the world? Then a wide-screen faith must concern itself with the problems of war and peace. Does traffic in alcoholic beverages put temptation in the way of many too weak to resist? Then that is a religious issue. Any situation that tends to destroy human values comes within the purview of a vital faith.

Daily Life

One of my professors in divinity school used to say that it is just as important for us to read the newspaper every morning as the Bible. For there in the daily paper is the stuff with which religion must deal—the hopes and fears of men, their sins and depravities, their needs and sufferings in Tucson and Timbucktoo and Trieste.

It was in the year that King Uzziah died that Isaiah "got religion," or that God got hold of him. From that time on he preached, not just about the life of the home, the individual and the temple, but about judges taking bribes, land owners foreclosing mortgages and kings making unwise alliances with foreign powers. Everything was

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grist for the prophet's mill and came within his sense of religious compulsion. There was no artificial distinction between the sacred and the secular.

That is the kind of faith needed today—faith that is vitally related to all the significant events and trends of the time, that comes to terms with all that threatens or offers promise for better human life on this planet.

Element of Height

But breadth of concern is not enough. A 3-D faith has height as well. Isaiah was not just a philosopher, thinking deeply about the problems of life, or a reformer, concerned with the social ills of the day. He was a prophet of the living God. As he sits down later in life to recount the vision of his call, he starts out, "In the year that King Uzziah died . . ." But then he goes on to tell of his vision of "the Lord sitting upon a throne, high and lifted up," and the antiphony of the seraphim calling,

> "Holy, holy, holy is the Lord of hosts;
> the whole earth is full of his glory."

This passage gives us one of the most moving word pictures in Scripture of the sense of the holiness of God.

It has been said of Sir Robert Cecil, prime minister of England in the days of the first Queen Elizabeth, that he "believed in God in a commonplace sort of way." How aptly that describes many of us. We lack the burning experience of the high and holy God which the prophets, saints and great religious leaders through the centuries have had. The result is that life is flat, like the plains of Kansas, with nothing high and lifted up to bring even a second dimension into our experience.

Life can be overwhelming and depressing if we behold the whole panorama of its problems, personal and social, and nothing more—if we do not see above it a loving God. It is the glory of prophetic Old Testament religion that, though it is utterly realistic and refuses to close its eyes on any evil, it sees above it all a God who is deeply interested, has a plan for the world and waits only for men to join hands with him in the working out of that plan. This is also the glory of New Testament Christianity, with its doctrines of the Incarnation, of a God who loved the world so much that he sent his only Son, and of the cross, which portrays not Jesus only, but God himself, suffering redemptively for mankind.

Dynamic Reality of God

This brings into the picture an element of height and of hope, a vertical which rises above the horizontal of human sin and need. After we have read the morning paper we can raise our eyes to him who is high and lifted up and offers the power by which this world can be transformed, by which a new heaven and a new earth can be brought into being.

Overshadowing all the preaching of the prophet is this sense of the dynamic reality of God. Isaiah called upon men to put their faith not in themselves, not in other men, not in their own righteousness or their own knowledge, but in the holy God.

A mechanic, working under a car in a small New England garage, said, "I know the perfect solution to the world's problems." "What is it?" his customer asked, and was told, "Man ought to abdicate and let God take over." That, in a sense, was the message of Isaiah—not that man should sit back and let God do everything, but that man ought to put aside his stubbornness, selfishness, cockiness and sin, and let God begin to call the signals. That is a position with which we would all agree. Apart from God, we are sunk!

But too many of us leave it there in the realm of abstract theory. We see the horizon filled with human ills and problems; we glimpse the vertical of faith which points to God. But it is all out there on a two-dimensional screen. We are not personally involved or drawn creatively into the action.

Personal Involvement

It was not so with Isaiah. For him there was a third dimension which brought reality to the whole experience. "In the year that King Uzziah died," he writes, "I saw the Lord . . . high and lifted up . . . And I said: 'Woe is me! For I am lost; for I am a man of unclean lips . . .' "

It is so easy to be a Pharisee, to stand in the temple and thank God that we are not like other people—sinners. It is so easy to say: *they* have prejudices, *they* neglect their duties to the church; the *Russians* threaten the peace of the world, the *movies* and the *Kinsey reports* are corrupting the morals of youth. It is so easy not to recognize our own involvement in the evils of our time.

The prophet saw that he was personally involved in the sins of his day. In the spirit of the Negro spiritual he sang, "It's not my brother, not my sister, but it's me, O Lord, standing in the need of prayer."

"Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth and said: 'Behold, this has touched your lips your guilt is taken away, and your sin forgiven.' " Isaiah had a vital and personal sense of forgiving grace.

Something of this same experience ought to be ours each time we come to the communion table—a sense of personal cleansing as we partake of the bread and wine. Yet all too often the sacrament is something that goes on out there—in two-dimensional space. We are not really involved. We do not know ourselves to be individually the recipients of God's grace, guidance and power.

The climax of Isaiah's experience came when he "heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.' " Far from remaining a detached onlooker at the life of his time—so fraught with

l and tragedy—and at the holy God up there, ooding over it all, Isaiah found himself drawn o the midst of God's action.

That is just the thing many of us try to avoid. e *Saturday Review's* movie critic, who takes a her dim view of 3-D movies as a whole, says he getting fed up with having flaming torches and pty bottles thrown at him from the screen, and n surplus actors dumped into his lap. But he orts that he has discovered a way of handling s situation. When he sees that such an attack on his peace and comfort is imminent, he simply noves his polaroid viewers until the assault past.

Many of us react the same way to life in gen- l. When it seems apparent that a torch of re- nsibility is about to be tossed in our direction, jerk off the viewers. As long as somebody else es the work, takes the risks and pays the price, are glad to watch. We may even break into plause when the cause of right scores some ectacular triumph. But if there is a job for us the church or in the community, something that reatens our leisure, comfort and composure, or at would take a little money out of our pockets, en we quickly back away.

He Took It upon Himself is the title of an old book which describes a number of significant social and religious advances, every one of which came about because some individual took it upon himself to do something about a specific, urgent problem. Can you think of any worth-while development in the life of humanity or the church that has not come about because some one "took it upon himself?"

Wholehearted Service

Christianity will never have much depth of meaning for *us* until *we* see some area of need, hear the call of God and then respond by doing what we can to help meet that need. Once we realize how involved we are personally in the problems of our time, once we see ourselves as recipients of divine grace, there is nothing for us to do but follow the example of Isaiah and give ourselves wholeheartedly in service to God. Then we are no longer part of the problem of our day, but part of God's answer.

This is what Jesus must have had in mind when he said that if we want to be his disciples we must take up our crosses daily and follow him. In no other way can faith attain the third dimension of reality.

SPEND YOURSELF CAREFULLY

A Children's Sermon by William D. Copeland

First Presbyterian Church, Polson, Montana

THE other day I was in a store where children spend their nickels for candy and bubble gum d other things dear to the eyes and taste of uth. The lady waiting on the boys and girls was ying to hurry one little girl into deciding more ickly what she wanted. The little girl was intent a careful shopping survey of what the large owcase had to offer.

That scene took me back a few years to the time nen I was a boy with a nickel to spend. In those ys we didn't have allowances. If we had any oney to spend, it was the result of selling pa- rs, shoveling the snow off sidewalks, carrying coal from the alley to the basement, or gather- g and selling to the ragpicker old iron, bottles, nny sacks or rags.

Some of the delicious things we could buy for a nny were jawbreakers, licorice whips, licorice ugs shaped to imitate plug tobacco, long pink arshmallow bananas, chocolate stars that some- mes contained a penny inside, two-flavored Ital- n creams, peppermint sticks, gum drops, jelly ans and large white or pink hard mint candies ith pictures, rhymes, wisecracks or fortunes ritten on them. Ah those were the days when a d and a nickel could go a long way on the road happiness! And the storekeeper always gave us ix picks for a nickel."

As I watched the little girl trying to make her decision as to how she would spend her money, I thought of a small boy years ago looking hard and long and carefully at the penny candy in a small neighborhood grocery store. Some of the rest of us boys were kidding him about taking so long to make his choice. That didn't bother him. In a very serious and grown-up way, he said, "I only got one penny, so I gotta spend it carefully."

I have often thought of that boy, and I have wondered what became of him. I feel sure he is a success in life because *he knew what he wanted; he wasn't going to be hurried by what others were saying; he had only one penny to spend; and he was careful how he spent it.*

You and I might well take a lesson from that boy and his penny. You and I have just one life each to live—one life to spend. And we had better be spending it wisely and with an eye to what is really good. None of us has time for all the many interests that crowd in on us. We cannot possibly do everything that everybody wants us to do. The world is full of wonderful things and experiences for all of us. We should learn early to make up our minds on what we want to do with ourselves. As the wise man of old says in Joshua 24:15, "choose this day whom you will serve . . . but as for me and my house, we will serve the Lord."

The Blessedness of Tension

By Charles C. Knapp

Luke 9:51-62.

IN a sermon entitled "What to Do with Our Fears," Dr. Robert J. McCracken quotes a sentence by George Coe, written fifty-two years ago in 1902: "Men have ceased to be afraid. We have our own unsolved problems, as our fathers did, but they awaken little mystic presentiment and no fear." It seems incredible to us that there was ever a time in our society when such words could be written. How deeply troubled are the waters of life today! The face of our world has been so transformed, the speed of living has been so stepped up, the capacity of man for mutual destruction so increased, and the problems of our human relationships so intensified, that no aspect of the mind is more obvious than its fear and anxiety. This would appear the psychological problem number one: how to live in our world without being afraid.

One result is that we have become deeply introspective. This is reflected in the literature of our time, with its emphasis upon self-culture. Books with such titles as *How to Stop Worrying and Start Living, Peace of Mind, Peace of Soul* and others become best sellers by addressing themselves to the problem of inner security in an insecure world. It would seem that at a time when security, both material and spiritual, becomes more difficult to attain, man's thirst for it becomes more insatiable.

Psychological Implications

The situation today has brought about also a new trend in preaching. This is the presentation of the gospel of Christ as a sort of higher psychological wisdom. Discipleship is presented as an answer to a wide variety of psychological ills: neuroses of one sort or another, maladjustments of personality and with society, inferiority feelings and immaturities. As Halford Luccock has said in his whimsical way, "Many ministers have discovered the blessed word 'relax,' and have compressed the whole gospel into it, like abbreviating an eighty-eight note piano into one note. One man I know seems to have been preaching for years on 'Peace, Poise and Power in Perpetual Possession.' They are almost on the verge of rewriting the Scriptures to read, 'If any man will come after me, let him relax,' or 'Go into all the world and keep down your blood pressure.' Something is missing . . . I saw a sermon topic announced not long ago, 'How to Live a Serene and Successful Life.' Very attractive; but we have to remember that Jesus lived a very disturbed and unsuccessful life. He died on a cross."

The late Archbishop Temple penned a bit of doggerel which might express our reaction to the whole emphasis:

> In the church, after Freud had hit it,
> Said a vicar, "There's no use to quit it.
> We can't be adjusted
> So don't be disgusted,
> Just baptize your neurosis and forget it."

By-Product of Faith

To be sure, there is a great deal of common sense psychology and practical wisdom about living the Christian faith. The life of trust can indeed be the life of tranquility. But the creation of a serene inner life is a by-product of faith, not its prime objective. Jesus' declaration, "No one who puts his hand to the plow and looks back is fit for the kingdom of God," is scarcely an invitation to relaxation; in fact it looks like a warning in the face of the rigors of Christian living. I have often wondered what the apostles, or the great Christian leaders through the ages, would think if they could hear the gospel presented in the familiar soporific and self-regarding manner in which it is sometimes proclaimed today. What would be the reaction of those who believed that they had been called to be the citizens of two worlds, a "colony of heaven" upon the foreign shores of earth; who as a result of their response to Christ were led into a life of spiritual pioneering, some of them to suffer incredible privation and even martyrdom? They did not learn of Christ in order to achieve happiness or success or security within or without; they learned of Christ in order to fulfill the divine will for mankind, and what they received of inner well-being was a dividend—something over and above what they had expected.

It is a matter of record and of experience that the gospel of Christ places a greater store on the tensions of life than on its relaxation. It is the moments of tension that are charged with ex

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pectancy, hope, uncertainty and, therefore, the possibility of better and greater things. That is why, from the viewpoint of Christian faith, it is truer to speak of the blessedness of tension than of the blessedness of relaxation.

Awareness Implies Tension

For one thing, *tension means spiritual awareness*—awareness both of the situation within our hearts and the situation in society in which we are immersed. When Jesus first spoke to his contemporaries, his word was, "Repent, for the kingdom of heaven is at hand." Repentance is a state of inner tension in which we are aware of both what we are and what we ought to be; it involves a turning from one to the other.

This is the secret of the strange paradox which so disturbed the religious people who first listened to Jesus' teaching. He made friends of the moral outcasts and the apparently irreligious people of his day to the confusion and the offense of the Pharisees. The basis of his friendship for these depressed and oppressed groups was his discernment in them of a deeper tension and therefore of a greater potential. They were the most ready to respond to his message of the Kingdom of God because they were more deeply aware of their own spiritual need. The professedly religious people, on the other hand, represented a frustration, for they were more aware of their goodness than of their sin, of their obedience than of their failure. Religiously speaking, they had accepted themselves and were oblivious to their profound need.

The individual who is quite satisfied by his performance in life, who is unconcerned about the difference between what he is and what he might be, is oftentimes most insulated against the challenge of the gospel. This is the ever-present danger which we confront, that having fulfilled the minimum requirements of religion, and living a life that is acceptable to the community, we relax into a state of self-acceptance, a state of contentedness within. And this is oftentimes the time of our deepest spiritual need.

Tension Promotes Growth

The same holds true for the situation around us. I am much more afraid of a perfect adjustment to the world in which I live, of a perfect social acceptability, than I am of a state of tension between the Christian mind and society. Social adjustment may be a happy ideal, but it can hide a multitude of compromises with wrong and evil. Hence that statement of Jesus, "Woe to you when all men speak well of you, for so their fathers did to the false prophets." And that other tremendous statement of his, "I came to cast fire upon the earth; and would that it were already kindled!" It is just not possible to be adjusted and at peace in a society which permits discriminations among God's children, which measures the value of men by their material possessions, which permits injustices to thrive!

For another thing, because tension means spiritual awareness, it is the *prelude to growth.* Indeed it might be said that where there is no tension there is no growth. It is tension between individuals—we often call it competition—which makes for increasing excellence of performance. It is tension between the actual and ideal that leads to the attainment of the higher value. It is tension within a home which often makes possible the development of a more self-forgetful love. It is moral tension, which we call temptation, that is the condition of the developing of moral stature. As Browning put it,

> Why comes temptation but for man to meet
> And master and make crouch beneath his foot,
> And so be pedestaled in triumph?

"We ought to choose some good man," writes Seneca, "and always have him before our eyes that we may live as if he watched us, and do everything as if he saw." The power of an example for every man is its ability to create a tension between the actual and the possible. For the Christian, of course, the great example is the life and the teaching of Jesus, with the result that in the Christian soul, from the time it first becomes aware of the Master, there should be a tension that is never resolved or dissolved. We might say that the absence of spiritual tension is often the danger signal of spiritual stagnation.

Dorothy Parker has put the thought in an ironic poem called "The Veteran."

> When I was young and bold and strong,
> Oh, right was right, and wrong was wrong!
> My plume on high, my flag unfurled,
> I rode away to fight the world.
> "Come out, you dogs, and fight!" said I
> And wept there was but once to die.
>
> But I am old; and good and bad
> Are woven in a crazy plaid.
> I sit and say, "The world is so;
> And he is wise who lets it go.
> A battle lost, a battle won—
> The difference is small, my son."
>
> Inertia rides and riddles me;
> The which is called Philosophy.*

Probably the secret of continuing growth in the spiritual life is the undying awareness of the difference between the actual and the ideal, between ignorance and knowledge, between right and wrong, whatever may be the degree of physical energy we may be able to put into the ensuing struggle!

Path to Peace

My last thought concerning the blessedness of tension is that *tension alone leads to true peace.* Peace of mind and heart is a much more profound category of thought than relaxation and adjustment. For real peace or poise or serenity of spirit is the balance of tensions. It is faith balancing doubt; it is commitment balancing responsibility;

*From *The Portable Dorothy Parker.* Courtesy The Viking Press, New York.

it is the pull upward answering the pull downward. True peace is like the stability of a great suspension bridge where stress and strain are balanced by engineering skill, made use of and incorporated into the whole construction. The striking words of Samuel Miller are relevant here.

We must stop protecting ourselves. We lock not only the doors of our houses in fear, but our souls as well. . . . Have faith in God and let life be free. Stop riding the brakes on the heart. The soul will never grow tied down in bed, with the shades drawn. The higher and more secure we build the barricades of care and caution to protect ourselves, the deeper grows the grave we call our life.

There is indeed a peace to be found in Christian faith—a true confidence with regard to the future. But that peace and that confidence have certain conditions that are far more significant spiritually than a mere relaxation of effort or a shutting of one's eyes to the actual circumstances. The condition of the peace of God within the soul of man is his commitment and his faith in the will of God for him. There is no telling where this commitment and this faith may lead him in terms of service and of struggle; but this much is true: whatever transpires in his life, his feet will be founded upon a rock.

A Sermon from the South on the Supreme Court Decision

A Cool Head and a Warm Heart

By Charles P. Bowles

Luke 10:25-37.

IT has happened! The Supreme Court has spoken, and segregation of the races in public schools has been declared unconstitutional.

How are we to react as Christians—as followers of the Man of Galilee who told the story of our Scripture this morning? I have the feeling that if he were here this morning, he too would begin his remarks with that story. Yes, if we like the lawyer of old would ask him, "Who is my neighbor or brother?" he would answer as he did then by telling this story. The issue is squarely before us, and we must decide if we are to act as Christian citizens—citizens of the Kingdom first, and then citizens of a great democracy.

After I had selected my topic, "Keep a *cool* head and a *warm* heart," and had given it to my secretary for the bulletin, I noticed an editorial in one of our fine newspapers entitled: "Cool Heads, Calm Emotions Needed as South Moves toward New Era." Certainly we are going to need cool heads—all of us. The editorial listed four reasons for disappointment over the ruling, but then added:

But the court has spoken, and with a unanimous voice. Non-segregation in education will become the law of the land as soon as the formal decree is issued, and we want no more civil wars. . . . Somehow the south must keep the sweep of history in perspective, must use its intelligence coolly and dispassionately, and must find the resources for giving all its children equality of education.

Test of Moral Leadership

The fact that the decision was unanimous should help us keep a cool head. A five-to-four opinion with a strongly convincing dissent would have kept alive the flames of contention over the legal issues. With the legal question settled so decisively, we can give ourselves now to the working out of the methods which will protect the rights and equities of all citizens without unnecessarily offending sensitivities that have developed from generations of a segregated society.

We do not need to be too hasty in our decisions and pronouncements. The matter is by no means settled. There is a built-in delay in the Supreme Court ruling. The interested parties have until October 1 to file briefs, and the court will not hear arguments until October 12. This affords a time lag of five months, and it should tend to dissuade southerners of strong opinions and high emotions from giving voice to hasty thoughts and taking impulsive action.

This issue confronts the south with a chance to prove its real greatness. Let us remember that our nation met its first great challenge under Washington when we won our independence. We met our second challenge under Lincoln when we saved the Union and became forever indisolubly united. Our third great challenge is nothing less than the moral leadership of the free world. That is our tremendous challenge today, and the world is saying as it watches us with critical eyes, "Make your democracy work at home if you expect it to

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CHARLES P. BOWLES, pastor of Dilworth Methodist Church, Charlotte, North Carolina, since 1949, preached this sermon on the first Sunday after the Supreme Court handed down its decision against segregation in the schools. A native of North Carolina and a member of the Western North Carolina Conference ever since his graduation from Duke Divinity School, Mr. Bowles in this message represents one voice of guidance among southern ministers toward this historic issue.

ork elsewhere." Years ago we talked about mak-
g the world safe for democracy. Our challenge
day is to make democracy safe for the world.
This is a real challenge to our nation, but the
rden rests with us in the south. Of the fifteen
illion Negroes in our population, ten and one-
lf million are in the seventeen so-called southern
ates and the District of Columbia. So it is with
that the severe adjustment will have to be
ade. If it works, we are the ones who will have
see that it works.

Reasonable Restraint

Having said this I want to hasten to add that
am highly pleased with the restraint with which
e ruling has been received. Governor Byrnes of
outh Carolina, who had made some rather drastic
ggestions as to what would be done in his state,
on the approbation of our President when,
ough he was "shocked by the decision," he said,
earnestly urge all our people, white and colored,
exercise restraint and preserve order." On the
her hand we have the bitter and vitriolic de-
unciations of Governor Herman Talmadge of
eorgia, who flatly says, "There will be no mixed
chools while I am governor." I was heartened to
arn that Dr. Garinger, superintendent of Char-
tte city schools, said:

> Both our white and Negro citizens will face this prob-
> m fairly and honestly in an effort to work out a satisfac-
> ry solution. . . . I think Charlotte is a Christian city
> d a law-abiding city, and we can be expected to do
> hat the law of the land directs. . . . I believe we have
> nong our white and Negro citizens people who will face
> is fairly and honestly and meet the situation in such a
> ay that it can be solved to everybody's satisfaction.

The thing which heartened me most was the
act that so many positive suggestions were being
ade so soon after the decision was handed down.
Having lived in Greensboro for twelve years, I
as proud to see that the school board of that city
ok one of the first affirmative official actions on
e ruling made by a southern school body. The
reensboro board has told its superintendent, Ben
mith, to start studying "ways and means for
omplying with" the Supreme Court decision.
). E. Hudgins, chairman of the board and the
an who introduced the resolution, said its adop-
ion "would let the community, the state, the south
—and if necessary the nation—know that we pro-
ose to live under the rule of law. . . . We must
ot fight or attempt to circumvent it."

Statesmanship and Charity

You will be pleased to know that Phil Van
very, mayor of our city, has called for the ap-
ointment of a commission composed of white and
Negro citizens to study positive ways of imple-
menting the decision of the Supreme Court.

We realize that a decisive hour has struck for
ur nation and for the south which is so vitally
nvolved. One commentator ably says:

> The decision of the Supreme Court on segregation should
> ause no lamentations. Man-made law will not change the
> undamental character of the Negro. His own courageous
> truggle evidences that. There are those who believe that
> the Negro leaders, who have a chance now to be "big
> men," will choose rather the course that will lead to endur-
> ing greatness as they help to bridge this difficult gap. This
> delicate and very human situation can be handled with
> ultimate satisfaction, but only if it is handled first with
> statesmanship and charity. No tragic upheaval will result
> unless, in this hour of decision, each race seeks self-defeat-
> ing victory through non-compromising action.

Now let me turn to each of you personally. Let me urge you, before you criticize too strongly, to be sure you are informed, that you know what you are talking about. Be sure that you are not acting merely on your prejudices rather than on rational judgment. And be sure that you are acting from a warm heart of love—the warm heart of our Master who told the story of the Good Samaritan.

We can best understand our responsibility if we do what I suggested in a sermon not long ago —put ourselves in the place of the children of the other race and see what damage the feeling of inferiority would do to us. Then we cannot help looking at this problem not only with cool heads, but also with warm, compassionate hearts.

If we keep a warm heart we must look at this issue in the light of our Christian intelligence and not in the light of our prejudices. On the day after the decision was handed down, I spoke at a men's club meeting. The man sitting next to me—an average American and an average Methodist—said this: "I know it is not Christian to be opposed to segregation, but I am opposed to it just the same." He represents the thought of many Christians in our churches. We know what is right, but we prefer to follow our prejudices rather than to be right.

No Room for Hate

If we keep a warm heart we will not give ourselves over to the pernicious practice of name-calling. How damaging to our morals it is to stoop to this! It damages the "caller" more than the "called." It always has. It is a sign of weakness. When the enemies of Jesus could not answer him, there was nothing left for them to do but to call names—"wine-bibber," "gluttonous man," "blasphemer," "friend of sinners"—and when this did not avail they crucified him. You see this kind of procedure may lead to violent action.

Furthermore, we must not give over to the hysteria of hate. When we look at this problem in the light of the past and in the light of our prejudices, it is difficult not to surrender to such hysteria. But in the name of him who said, "Love your enemies," I charge you not to yield. If you were to think of a great deal that has happened in the past and many things you can imagine that might happen in the future, it might be hard for some of you not to hate. But in the name of him who looked down from a cross and said, "Father forgive . . ," do not give over to it. We cannot build a world of lasting brotherhood and peace through hate. We must show the world that a Christian democracy can and will work. This is the supreme hour of our nation.

As I said earlier, the third great challenge of

our nation is nothing less than the moral leadership of the world. We are now faced with a decision that will have global repercussions in this regard. As one of our Negro citizens said, "Christianity and democracy have been given a great place in America through the elimination of segregation in public schools, and communism has lost a talking point."

God's Way

There is no question but that "we have suffered under the taunts of foreign enemies who have proclaimed that we did not live up to our protestations of true democracy." This action of the Supreme Court will help to free us from that charge. There is no secret of the fact that things have gone rather badly for us at Geneva. The whole difficulty, according to competent observers, hinged on the color question. There is grave concern in the world now as to the domination of the white race. We are definitely in the minority, and unless we prove our democracy it will be difficult to go against communism which knows no race or creed.

You have heard me say that ten years ago the number of babies born in the world per year was 60 million, and the number is much higher now. Of this 60 million, 43 million were colored—red, yellow, brown and black—while only 17 million of them were white. You can see what this does to the ratio of population. I have said that heretofore racial prejudice was immoral. Now it is suicidal. We must care now for selfish reasons, if for no other. But we must do more than that. We must care because it is right; it is God's way as revealed by the Teller of the story of the Good Samaritan.

Let us remember then that we cannot *force* democracy on the world. We must *demonstrate* it. We must make real and vital the principle of human brotherhood upon which democracy is founded. The first thing propounded in our Declaration of Independence was this basic truth: "We hold these truths to be self-evident, that all men are created equal." Christian democracy is based on that principle, coupled with our basic Christian concept as found in the New Testament: "He made from one every nation of men to live on all the face of the earth."

Solution in Brotherhood

The great common denominator for the solution of the problems of the world is this great principle of Jesus—human brotherhood. But if we exert the moral influence the world so greatly needs at this decisive and challenging hour, we must demonstrate that principle right here at home. We must face the third great challenge that has confronted our nation, and face it squarely. If we do not, it will present a situation, to quote another, "which will make Gabriel on that last day feel that his trumpet need make no announcement."

As the rest of the world looks at the Christian church today, it has a right to say, "Physician, heal yourself." I fear Gardner Taylor was right when he said: "There is more segregation at 11 o'clock on Sunday morning when we stand to sing, 'In Christ there is no East or West,' than at any time in the week in the market place, the sports arena or the gambling casino." That hurts, doesn't it? But it is true that organized baseball, television, radio, the Red Cross and many secular movements have gone ahead of the church on this matter.

Tuesday morning as the Bowles family sat at breakfast we were talking about this highly controversial issue. Then my wife read the devotional in the *Christian Family*. The closing Scripture was the last verse of our responsive reading this morning: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer." I said, "Children, that's it! That's what we need." Could I have given better advice to my family? Can I give better advice to my church family?

Prayer for Peace

By Edgar E. Atherton
Pastor, Wesley Methodist Church, Bloomington, Ill.

TODAY and every day, dear God, let us pray earnestly for peace.

Our hearts are sick with the thought of these never-ending wars of mankind. Why must we think that some great good can come with strife—that bullets and bayonets, battleships and bombs can do anything but lay waste the habitations of man and destroy the youth of the world? Why do we always forget that so many millions slain and so many homes despoiled can never bring a bright new day, but can only darken the earth with unutterable sadness, spread satanic hate and fill hearts with desperate despair? Why cannot we see that only justice, truth and trust can stop the stealthy approach of error and wickedness; that we shall not conquer by resort to force, but only by recourse to the unfailing power of love?

Help us, therefore, O Lord, to enlist in the effort to make this a peaceful world. Lead us to dedicate ourselves to the Christ who can make all mankind one. Let us identify ourselves with all men, as did he, by a selfless life. Prompt us to be friends of all and to labor constantly with faith to bring about that better day for which all men fervently hope. In the name of Christ who has called all makers of peace the children of God and whose own title was the Prince of Peace. Amen.

God and Sin

Some theologians believe in sin more than they believe in God! Is there not something atheistic in their morbid preoccupation with sin? They picture God, with a devilish gleam in his eye, pushing man into the muddy ditch of helplessness, then standing near in pontifical arrogance. Or they make of him a distant shadow of something practically non-existent.—*Virgil A. Kraft, Methodist Chaplain, University of Chicago.*

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The Road to Security

By Richard Paul Freed

Psalms 91:7.

WE hear a good deal these days about security. I can imagine it's a question of some importance to all of us. I suppose the logical answer coming from the Christian pulpit is: have faith in God and you will have security.

I wonder. I can see God giving life buoyancy and lift and verve and purpose. But I have noticed he has an aversion to our getting too strongly attached to any one stage of life. He is forever prodding us, pushing us, making us grow. Life for the Christian is always more like the classroom than the living room. God enables us to stand up to life—with anticipation, eagerness and energy. But he doesn't let us sit anywhere long with solidity.

Principal Requirements

God gives buoyancy and drive to life; but does he give security? Perhaps we ought to begin by asking: what do we mean by security? Let me suggest two of its principal requirements at least: serenity and a sense of significance. Surely two of the fundamental things we ask in this world are that our lives shall have some protection and that they shall have some point. In asking for security are we not asking for at least two spiritual gifts—the gift of serenity and the gift of significance?

First, serenity. . . . The picture we have of serenity is the picture of calm in the midst of surrounding perils. That is what the Psalmist had in mind.

> A thousand may fall at your side,
> ten thousand at your right hand;
> but it will not come near you.

This is the incredible Christian promise. Nothing permanently catastrophic can ever happen to you. You cannot be killed. You cannot be snuffed out. Nothing permanently damaging can ever happen to you. The Christian proposition is very simple—the forces of life are stronger than the forces of death. This means life, energy, health, goodness must win. "I am the life," saith the Lord; "Whoever lives and believes in me shall never die."

Have you ever tried—in the midst of life's pressures that leave you breathing in short, quick pants—have you ever tried settling back and letting God have your load? Most of us are members of the union. We are jealous of our prerogative to unload our own troubles. We don't let anyone else touch them. The word of the Christian faith is—"O men of little faith"—let a laborer with a higher right unload yours.

Serene Trust

A good friend of our family is Dr. Roy Burkhart, minister of the First Community Church in Columbus, Ohio. With his large church of 3,000 members and a full program of choirs, personal counseling, visiting and organizational work, he seems surrounded with a whirlwind of demands. We asked him how he managed. He said, "I had trouble as long as I thought I was running this church. When I began to let God run it, things began to go easier."

Dr. George Buttrick, minister of the Madison Avenue Church in New York, told some of us not long ago that he met a friend in a railway station and noticed a certain new spring in his step. The friend said, "George, I've just resigned as general manager of the universe. It's amazing how swiftly the resignation was accepted."

Are we willing to lean back on the Everlasting Arms? They are there. They have no idea of letting anything permanently damaging happen to you. Serenity, poise, confidence in the midst of the explosions on life's battleground. Surely this serenity is one thing we really mean when we talk about security.

Desire for Significance

But the other ingredient of a secure life is significance. I read a sentence the other day that set me to thinking. Writing about the constitutional convention, a historian had this to say: "What our founding fathers really meant when they wrote those words life, liberty and the pursuit of happiness . . . was really . . . life, liberty and the pursuit of significance."

I look about our world and realize this is the prior hunger we all have. In the past few weeks I have heard three speakers just returned from Asia. All have said at least this one thing in common: "The people of Asia are hungry for status. They are no longer content to be thought of

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as second-class citizens. Our way of life in America could give them status. But we are not telling them so. The communists do not give a man significance, yet they say they do. The Asiatics are listening to them. They are beginning to move in Russia's direction."

The drive for significance is one of the fundamental hungers we all have. A friend told me of a man who read that a columnist had named the 37 most important men in the world. The man thought this would make good breakfast conversation. So next morning when he came down to breakfast he asked his wife, "Do you know who the 37 most important men are?" She said, "No, I don't, but I know there is one less than you think!"

The drive for significance is a great hunger on the part of all of us. It was the hunger which undid the Pharisees. Jesus grew infinitely weary of their stuffiness and their blindness. He said there was almost no hope for them—a rather sharp and alarming comment. And any time you and I secretly hug ourselves in satisfaction over our superior status to anyone else in God's world, we are Pharisees.

Significance Through Discipline

How can we get significance the right way? By discipline. It is the only device that will work. You will not misunderstand me. I know some of the problems that cluster around this matter of personal discipline. But I think we had better get accustomed to the fact that the very purpose of life involves difficulties, sacrifices, the readiness to reach goals through hardship. The process of life is to take the raw material given us at birth and hammer something unified and effective out of it. To do this is to grow from insignificance into significance.

We sing:

> O beautiful for pilgrim feet,
> Whose stern impassioned stress
> A thoroughfare for freedom beat
> Across the wilderness!

Ralph Barton Perry, of the Harvard department of philosophy, says we ought to sing that. He lists some of those stern impassioned stresses of our Pilgrim fathers.

> Truthfulness . . . keeping one's word . . . avoidance of doubletalk . . . respect for persons and property . . . thrift . . . humility . . . chastity . . . hospitality for the traveler and the needy.

He says these are the tent poles that hold aloft democracy and the idea of human dignity. If these tent poles buckle, the tent of freedom will come down with them.

Dr. Frederick Meek, of Boston, says a colleague of his had been visiting a member of his parish during three years in the midst of her incredible adversities. Finally he expressed his wonder at her strength. He asked her: "What is your secret? Your home has been visited constantly with illness. . . . You have worn your fingers to the bone ministering to your family . . . very few of the good things of life seem to have been your portion . . . Your worries have been many—yet you are a woman of poise and understanding and infinite hope and patience. You have grown neither sour nor despondent. I wish other women I know, with no basic worries except themselves, could watch you quietly, effectively losing yourself for the welfare of others. What is the source of your power?"

Wholesome Roots

Dr. Meek says the woman looked out of the window a moment, then said: "If there is an answer it lies in the word 'roots.' The roots of my life were good and wholesome. My people were Christians who believed that responsibilities must be accepted not escaped. They believed that Christian duty must never be avoided. They believed that duties and responsibilities graciously carried out produced great value, not only to those receiving the benefit but also to those giving . . ."

You and I must not expect hourly vindication for the living of our disciplined lives. The wisdom of our course may not be apparent for long reaches of time. You cannot depend on vindication now. But you will be vindicated.

One of the men in our church sent me a clipping of a music critic's story about the composer Igor Stravinsky. One evening back in 1913 Stravinsky waited nervously for Pierre Monteux and the Paris Symphony to play the first performance of his new composition, *The Rite of Spring*. It was modern music. The music critic recalls:

> The conductor had gone only a few bars when . . . the trouble began. . . . People whistled, hissed, shouted. . . . Fighting broke out, and the discordant music was all but lost in the din. Stravinsky, himself, escaped through a window. . . .
>
> Over the years the score came to be recognized, first by musicians, then by more receptive segments of the public, as a masterpiece of modern music—and, incidentally, one of the trickiest and most difficult works, rhythmically, in existence. . . . Last night Stravinsky, now a man of 70, sat once more in the audience in that Paris music hall. Once more he listened to Pierre Monteux direct a truly magnificent performance of his work. What Stravinsky felt, only he could tell. But when the performance was over, the applause and cheers went on for minutes. The conductor, Pierre Monteux, accepted the tribute . . . tried to locate the composer in the audience. Finally, Stravinsky was nudged to stand up. He made his way backstage and out onto the platform. And as he and Pierre Monteux stood together after a passage of 39 years, the audience rendered them the affection—and the apology—of an ovation.

Greatness is almost never vindicated in the hour of its expression. It is your job—and mine—to choose the way of truth and artistry in life. It will not be accepted among the common standards by which most live. The vindication will not come to you or your family now. But the vindication will come. The enterprise of creating a great spirit is the life work of you and God laboring together.

"You are the light of the world. . . . Nor do men light a lamp and put it under a bushel." Neither does God.

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Pulpit Patter

By Morton S. Enslin

On Going to Church

I STILL like my family pew. By that confession I am baring my defenseless head or, better said, daring the lightning. Well, let it come! Here I stand (or sit); I can do no other. To me my church is very like my home. In fact it seems to me sometimes that I am in the former more constantly than the latter. And that is one of the reasons which make my church so dear to me. I may be wrong—I am sure I shall be told so—but for me it is impossible to believe that by attendance, at the formal Sunday morning service, occasional or even regular, a man or woman, even though his name is on the roll, is in a position to know very genuinely what church membership is or can be.

It is a tradition in our church—and occasionally traditions are true—that unless you're there on Wednesday nights you're still on the fringes. Yes, we have a dinner each Wednesday night, and a good one, too, at an amazingly reasonable figure. And it isn't subsidized; it pays its own way. Many of our women are in the building throughout the day in the several Dorcas societies and other meetings. It's on Wednesday that the Woman's Auxiliary holds its regular meetings. Many other boards and committees meet in the evening after the informal service of worship or study which follows the dinner. Those who attend this definitely "church day" come to know one another with an intimacy and understanding which is both real and rewarding.

No Cause for Satisfaction

Then on a Sunday morning you find yourself among friends in the common weekly assembly for worship and monthly breaking of bread. Of course strangers and visitors are always welcome, and because we do know one another we are all the better enabled to recognize the strangers in our midst and to seek to make them at home, too. Confessedly this suggests a definitely social element in church membership and attendance. And what, pray, is wrong about that? Anything that tends to make me go to church because I want to, because it is the most attractive and interesting thing to do, instead of from a resigned sense of duty with a resultant "Thank God, that's over for another week [or season]!" appears to me all to the good.

That is one of the reasons I shiver when I hear some of my clerical friends refer to their memberships which reach into the stratosphere. Memberships which run into the thousands appear to me no cause for satisfaction. In the first place, in many cases the figures are simply not factual. A little intimate and realistic appraisal of such lists would prove both embarrassing and rewarding. More important, most of the people represented by such huge memberships are simply not a real part of the church. They may on occasion attend this service or that, may even contribute financially, but too many have no intimate acquaintance with the doings of the church, no definite pulling on the traces, and no real knowledge of their fellow members.

To my mind the multiple services of a Sunday morning, to which I devoted a few feeling words in this column a short time since—the epistolary response has been all that could have been desired, thank you—are far from the answer. Friends (and relatives) tell me in hushed whispers of this church or that where the preacher is such a powerhouse that the throngs which would worship at his feet—or is it him?—have to sit in their automobiles in the church parking lot and listen—I beg your pardon, worship—via the loud speaker. Well, for people who like that sort of thing, that's the sort of thing they like. It would seem to me that the next logical step would be for them to remain at home and have their Sunday morning worship *à la* television. They would be as real a part in that way as in the overflow services in vestries or parking lots.

Active Participation

No, I don't think the solution is, as one of my correspondents suggested, the preaching of such dull sermons that there would be no seating problem. In many cases preachers are already doing their best in that respect; in all cases it would be simply piling Ossa on Pelion. A more profitable and sensible procedure, it would seem to me, would be for said preachers to strive to get it through the heads of many pew dusters, by straight and repeated suggestion, that many of them might with very good grace and undoubted profit stop this silly play acting that they are in any real sense a part of the church, go join a church which does need their support, roll up their sleeves and get to work.

Oh I know this is utterly chimerical. What preacher would dare to do it? Would he not be discouraging folk from worshiping Almighty God? Well, if their worship consists solely in being spooned into an already crowded auditorium (or, to those of you who perfer it, "sanctuary") or in sitting in gasoline alley and joining in bearing one another's burdens via hero worship and the loud speaker, I seriously doubt that such a suggestion, however pointed, would class in the eyes of the Almighty as a really deadly sin.

Is a twenty-story building of necessity five times as beautiful as a four-story one? In theory it could be, I suppose, five times as ugly.

The Bulletin Board

Contributed by Gordon Domm, Bathhurst Street United Church, Toronto, Ont.

WHAT YOU GIVE YOU HAVE.
LIFE'S A LADDER—NOT AN ESCALATOR.
ONE WITH GOD IS A MAJORITY.
IF CREEDS DIVIDE, LET DEEDS UNITE.
NOTHING IS REAL UNTIL IT IS LOCAL.
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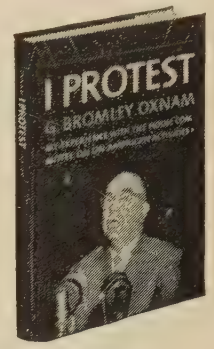

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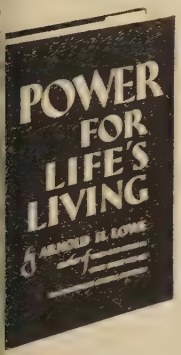

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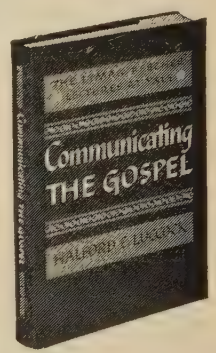

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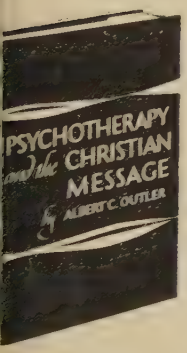

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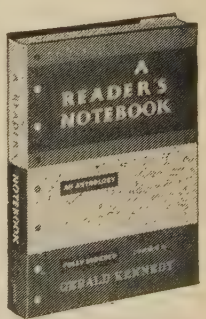

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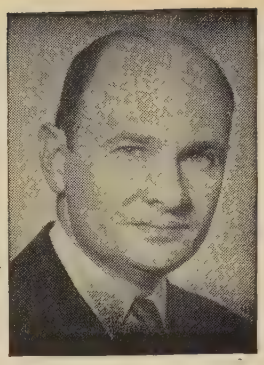

Come Let Us Worship

By Clarence Seidenspinner

Start in the Seminary

WHY not start in the seminary to develop a better worship? For the most part, the theological curriculum continues to express the firm antipathy of Protestant Christianity toward the liturgical arts by its inadequate education for worship.

To be sure, the subject has been introduced into the curriculum. Most seminaries now list a course on the conduct of public worship. Sometimes it is taught by men who carry the old antipathy in their hearts while they attempt to gather up a handful of suggestions with which to appease the inquiring students who want to know: What can we do to improve the worship of the church? Students and seminaries can hardly expect very much help at this point from a man who is opposed to the liturgical movement. Sometimes his opposition stems from a lack of practical familiarity in the field of handling the service. He has been a teacher and has not had an opportunity through a period of years to order divine worship. Sometimes his opposition stems from a slavish devotion to his biblical antecedents. He is inclined to think that the worship of the modern Protestant Christian church must reflect the spirit of the synagogue. The truth is that genuine help in teaching seminarians the arts of worship can be had only from a teacher who is more than a student of history. He must himself be artist and creator. No academic file clerk who knows just where to locate the liturgical treasures will suffice.

Often, too, the course in worship appears in solitary neglect unsupported by additional courses in the associated liturgical arts. Worship is so complex and subtle that one cannot isolate it from the rest of those esthetic and emotional expressions in the field of the arts and say: the hour has come; let us study worship; the catalog demands it; after the bell has struck the close of the hour, go back to your scientific studies. This is another way of saying that appreciative courses in painting, music, literature and the dramatic arts are needed to support the fundamental course in divine worship.

Why not establish a department of worship and the fine arts in the seminary? Such a department could prepare the minister for the important office which he must fulfill in the field of worship. He will be called upon to exercise his judgment in the conduct of this office many more times than he will be asked for technical and detailed opinion in specialized fields of scholarship.

At the heart of such a department would be the usual courses in preaching and public speech. To them additional courses would be added such as the preaching value of the classics and the preaching value of contemporary literature.

Other instructors would offer courses in the nature and conduct of public worship, the history of worship, the creation of worship materials, worship in the church school, the use of drama and dance in divine worship, the place of music in the service.

Even such courses are not enough to prepare the minister for this high and holy office. The department would offer additional courses such as the Christian gospel in painting, the Christian gospel in literature, the Christian gospel in architecture and its adornment, the Christian gospel in music.

A series of courses offered by such a department would need the support of adequate housing and equipment. This would presuppose a good chapel, carefully arranged, which might well be a model in the minds of the seminarians as they arrange their own churches.

The department would have studios for the courses in public speech and preaching with tape recording instruments, a library of records to reproduce the great preachers of the world in their sermons and perhaps even sound films of the great preachers in their pulpits.

Another studio would contain cabinets filled with prints and slides reproducing the great treasures of painting, architecture, sculpture, which men have used in their expression of the urge to worship. Other cabinets would house the sound films depicting the great services of worship in the different denominations of the country. Students would be able to see the Christmas service at Riverside Church, New York, the midnight mass at Holy Name Cathedral and the Nativity pageant at First Church, Evanston. When seminaries finally catch up with the liturgical need of the hour, the worship of our churches will be immensely improved.

Pulpit Post

earful Saints

SIR: I am sure it was a typo-raphical error, but not without some gnificance. Bishop Kennedy, in his rmon "Who Speaks for Hope" May), quotes the hymn of William owper wrongly. He says, "Ye faith-l saints, fresh courage take." It ould be (according to the *Methodist ymnal*, at least):

Ye fearful saints, fresh courage take.

The saints many times *are* fearful id have cause to despair for a sea-n. Yes, the saints do sin. Not always e they faithful. But changing a ord in a hymn is not enough. As the shop points out, neither shallow timism nor pessimism befits fol-wers of the Lord of life. Fearful ints in every age need fresh courage.

CHARLES CHEFFEY.

Methodist,
El Dorado Springs, Mo.

he Far Horizon

SIR: I want to compliment Morton Enslin on his "An Easter Retro-ect" (May). It was to me one of the ost refreshing and truly inspiring essages I have read in your maga-ne. I wish Dr. Enslin would write ore articles like this one—inspira-onal and meditative in quality—ather than use the barb so much. We ed to see ourselves as others see us; it we also need to see the far horizon hich he has shown in this "Patter."

GEORGE WENDELL JUNG.

Presbyterian,
Woodbury, N. J.

cumenicity

SIR: More anent "Ecumenicity ust Be Local, Too" (April). The erger fans have had all the space. ay I say that the united church, here it has been in force over a long eriod of time, stifles church life? It is mpetition and mutual stimulation at keep life in the church, on the cal scene, too.

I have long challenged anyone, in urope or America, to contradict my atement that no comparable com-unity in Europe possesses so vital a eligious picture as ours, here in the owntown area of McKeesport. There ust be at least 25 churches here ithin a radius of a half mile. They re varied in denomination, culture, itual and creed. I am sure that this ommunity receives from the people of s churches better support and llegiance in attendance, giving and ervice than any town in Europe can ite. Yet it is the "large, strong hurches," such as are the rule there, hat are the ideal of our ecumenicity nthusiasts. Incidentally they confuse cumenicity with organization. Jesus as not speaking of the latter in John 7.

JOHN F. C. GREEN.

Evangelical Congregational,
McKeesport, Pa.

Presbyterian Issue

SIR: With reference to the forthcoming August issue, to be devoted to Presbyterians, and your request for nominations of men to be heard, I should like to make the following proposal: Instead of selecting sermons from our more widely known preachers (and they are "tops" in their field), why not seek out a number of average situations?

In the course of my ministry I have been impressed with the sincerity and ability of many of our men who never make the headlines, but do very efficient work. I take it that the purpose of The Pulpit is not just to present outstanding sermons as models, but also to present material on which a man can make some comparisons of his own work and efforts.

In other words, I would prefer to hear the voice of the church, not the voice of selected men of the church.

C. DONALD CLOSE.

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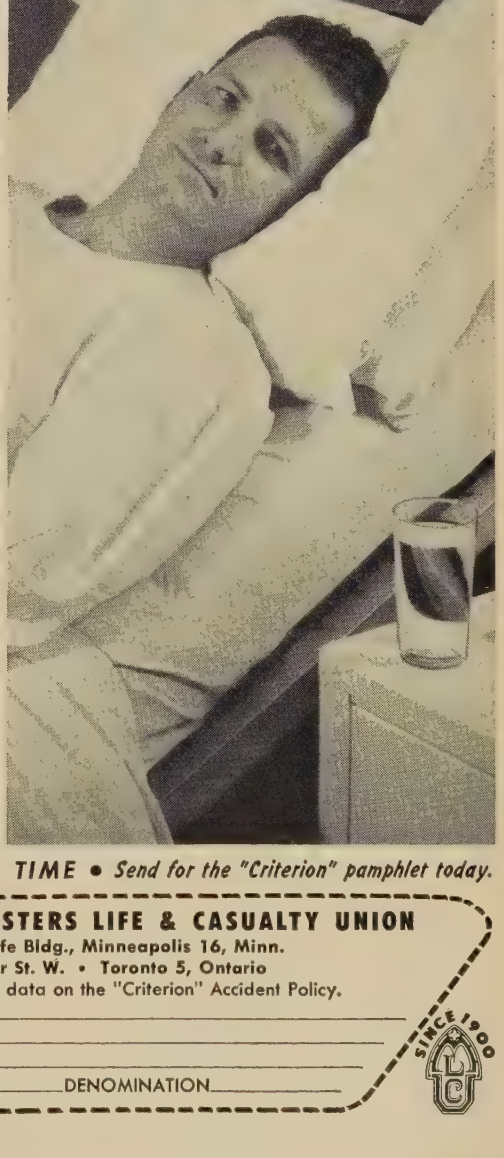

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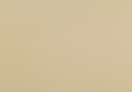

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• *Undermining Freedom*

BEHIND our family home there was a field in which we children played for hours a day. On that area, which perhaps would have covered two or three city lots, there was a large knoll. One day a steam shovel was brought in, and after a week or so of work it had completely leveled away that hill. It seems to me that is exactly what the overzealous opponents of communism are in danger of doing spiritually and mentally to this country—leveling off the thinking of the great prophets of freedom, to bring down to ordinary level those who want to see our country mature in responsible freedom and liberty for all mankind. The result is grave undermining of the great freedoms we hold so dear. Let us never forget that the Pilgrims who came to our New England shores to establish their homes amid hardship and sacrifice were a band of *nonconformists* who believed in the cause of freedom and a better way of life for all men.—*R. Perry Bartlett, Asylum Avenue Baptist, Hartford, Conn.*

• *Definition of Democracy*

DEMOCRACY is something we all can experience and practice every day of our lives. It is the belief that my neighbor, irrespective of his origin and color, is as good as I am—and as bad. It is equality of opportunity for all men and the practice of it. It is a majority without tyranny and a minority without fear. Because it is a way of everyday life, democracy can be lost. We can be duped by demagogues and the yellow press into race hatred, class fears, feelings of superiority and antagonism. This is why every community should take seriously its democratic professions. It is in the local community that democracy can be made so strong and vital that we can never lose it at the top.—*H. Richard Rasmussen, University Presbyterian, West Lafayette, Ind.*

• *Transforming Power Of Christ*

DID it ever occur to you that there are voices in this room besides the one which you now hear? You cannot hear them because the frequency of those voices is too high for the human ear. All you need is an instrument called the radio to transform them from high frequency to low frequency.

Not only are there many voices, but there is also enough moral power in this room to change the world. All we need is the transforming power of Christ to change that power from theory into practice. If twelve men could do so much to change the history of the world, think what we could do! —*Gary Bousman, First Congregational, Alexandria, Minn.*

• *Members One of Another*

THE Declaration of Independence will never be out of date, but in some way it must be related to this era of interdependence. In ways which Paul did not even dream, we are "members one of another." "None of us lives to himself," and "If one member suffers, all suffer together."

Try this experiment: during a single day count the number of other persons who have contributed to your comfort and convenience, to your health and happiness or to your safety and security. You may begin with your alarm clock, your clothing, your food—all those who mined, planted, harvested, refined, processed, fabricated, transported, stored, financed, sold and delivered them! Before midforenoon you will be bewildered by millions only an Einstein could compute; and indeed it was Einstein who once said that he reminds himself a hundred times a day that his inner and outer life depend on other men, living and dead. Both as individuals and as groups we are hopelessly, nay helpfully, intertwined, more intricately than the roots of a mangrove swamp; we are truly interdependent. —(First award, Calvin K. Kazanjian Economics Foundation's National Methodist Sermon Contest, 1953.)—*Charles W. Flint, retired Methodist Bishop of Washington, D. C.*

Pulpit Calendar

July 1—Dominion Day (Canada).
July 4—4th Sunday after Pentecost. Independence Day.
July 11—5th Sunday after Pentecost.
July 18—6th Sunday after Pentecost.
July 25—7th Sunday after Pentecost.
Aug. 1—8th Sunday after Pentecost.
Aug. 8—9th Sunday after Pentecost.
Aug. 15—10th Sunday after Pentecost. Opening of Second Assembly, World Council of Churches.
Aug. 22—11th Sunday after Pentecost.
Aug. 29—Festival of Christ the King.
Sept. 5—Labor Sunday.
Sept. 6—Labor Day.
Sept. 12—14th Sunday after Pentecost.
Sept. 19—15th Sunday after Pentecost.
Sept. 26—16th Sunday after Pentecost.
Sept. 26-Oct. 3—Religious Education Week.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *Commentator Isaiah*

YOU have heard a nationally known news comentator introduced as the one who brings to us "the human side of the news." But commentator Isaiah was not a news reporter. His job was not to keep the people posted on the human side of the news, but on God's side. He did not have to be concerned about a time deadline and a fresh supply of news items every hour on the hour. It should not be too hard for us to imagine Isaiah on a regular national hookup. The commercial has just been given and Isaiah is given the signal to begin. We can hear his strong voice opening each of his broadcasts with these classic words: "Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary."—*Otto Gruber, First Presbyterian, Los Angeles, Calif.*

• *The Everest of Faith*

NEWSPAPERS and magazines reporting the conquest of Mount Everest, told how the climb was made not by one man but by a team working together. The Mount Everest of faith is the high point in a person's life when he can say sincerely and without reservation, "Thy will be done." Through our worship services Sunday after Sunday we struggle to rise above our selfish wills and desires, our self-centered plans and programs, our cherished but finite objectives to the high peak of faith. "Not my will but thine be done." Success in the undertaking depends upon our cooperation, our working together as a team. When one falters or stumbles, he is saved and steadied by the strong rope of love which binds us together. Will you be a working member of the team?—*Alvin D. Johnson, First Baptist, Middletown, Conn.*

Books in Brief

★APOSTLES OF DISCORD. By **Ralph d Roy.** 437 pages. Beacon, $3.75. re is a lengthy, factual study of ens of specific groups and per- alities which, in the opinion of the hor, seek to exploit religion to ad- ice ideologies antithetical to Chris- n principles. In addition to its dis- sions of crackpots and cultists of "lunatic fringe," the book gives de- led accounts of "patriots" who cur- ntly hope to attach the Red label church leadership (with particu- ly useful data on Carl McIntire's erican Council of Churches, which now aiming its cannon at Evans-). Most controversial are the apters in which Mr. Roy deals with nflicts within the larger denomina- ns and with Protestant groups egedly promoting anti-Catholicism, o-communism and right-wing "liber- rianism." Loudly heralded in some arters, sharply criticized in others, book carries endorsements by Ox- m, Niebuhr, Bennett, Leiper and ers.—*George B. Laurent, Jr., wark, N. J.*

SERMONS FROM THE MOUNT. By **arles M. Crowe.** 159 pages. Abing- n, $2.50. Windowed with many ought-catching illustrations, these rmons on themes from the Sermon the Mount are stimulating reading. rteen topics such as "The Joyous fe," "The Distinctive Life" and he Radiant Life" are presented th a fresh and interesting approach. . Crowe is a craftsman at using strations to fashion his interpreta- ns and bring his subject matter idly alive. Ministers will find here ny valuable assists in approaching sermon or series treatment of the rmon on the Mount.—*Merl Schiff- n, Bethel Evangelical and Re- med, Elmhurst, Ill.*

THE WAY THE TRUTH AND THE FE. By **J. R. Macphail.** 208 pages. ford, $3.50. The author, a professor English at Madras Christian Col- e, is a competent theologian, widely ad in recent biblical and theological erature. He combines literary skill d knowledge with sound insight in e Christian faith to produce a rich d compelling theology for laymen. e divine purpose "to bring into ex- ence a community of free spirits aring the life of God, enjoying his ory and reflecting it," ties together e entire Christian story and all his- y. First-rate for intelligent laymen d as higher theological reading for e minister.—*Russell J. Compton, Pauw University, Greencastle, Ind.*

EACHING ANGLES. By **Frank H. ldwell.** 126 pages. Abingdon Press, .00. The author explains how a nister can make his preaching more fective by utilizing various preaching gles such as finding texts, using ographical and autobiographical phases, and rhetorical techniques. l in all, he identifies and evaluates 30 angles of approach to preaching. He also presents outlines and excerpts of sermons to illustrate the angles referred to. This book is practical and suggestive. Dr. Caldwell is president of the Louisville Presbyterian Theological Seminary.—*J. Edward Lantz, Lowell Heights Methodist, South Bend, Ind.*

YOU CAN MASTER LIFE. By **John H. Crowe.** 160 pages. Prentice-Hall, $2.95. From his years of pastoral experience and insights gained in radio broadcasting, the author sets forth a course of self-development toward a satisfying adjustment to life. Based on common-sense principles and replete with illustrations, the book reads easily and deals with such topics as "Living Can Be Fun" and "Go Ahead and Worry." Although it contains many helpful suggestions, the book lacks cohesion, in the judgment of this critic, and thus falls short of its worthy goal.—*Kenneth Hildebrand, The Central Church of Chicago.*

LIVES THAT GLORIFY GOD. By **Amos Lundquist.** 374 pages. Augustana Book Concern, $2.50. The author selects 365 men and women "whom God has used" and develops a meditation a day around some quotation or incident in the life of each. The persons selected are usually presented on the date of their birth, and they cover the whole gamut of church history from Augustine to Peter Marshall. Each meditation opens with a scriptural passage and closes with a prayer. This new idea in a devotional volume offers creative possibilities for enriched family worship to those who would like to use a fresh approach in this aspect of their Christian nurture.—*Alton M. Motter, Managing Editor, The Pulpit.*

IMMORTALITY. By **Alson J. Smith.** 248 pages. Prentice-Hall, $3.00. The volume shows evidence of thorough reading in the field of psychic literature by an author who is not taken in by every claim but is evidently impressed by them. He documents carefully and furnishes statements from men of unquestioned scientific standing to bolster his position. The first eight chapters review the psychic field with emphasis upon the work of J. B. Rhine and his findings in extra-sensory perception. The effort is to prove that there is a field of the "spirit" and consequently a "spirit world." The weakest page attempts to describe what happens immediately after death. Smith's argument on design for the existence of God is as excellent a summary as I have seen. As the book is written primarily for the thoughtful layman who puts an inordinate trust in so-called "scientific" opinions, little stress is laid on biblical or theological teaching about immortality. Although Smith would probably not be invited to give the Ingersoll lectures on Immortality at Harvard, in his last four chapters he does make an excellent case for the inquiring mind with a scientific bent.—*Hillyer H. Straton, First Baptist, Malden, Mass.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

May	June	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
4	2	1	**What Present Day Theologians Are Thinking.** *Daniel D. Williams. Harper,* **$2.00**
6	1	2	**Communicating the Gospel.** *Halford E. Luccock. Harper,* **$2.50**
	9	3	**I Protest.** *G. Bromley Oxnam. Harper,* **$2.50**
	10	4	**The Christian World Mission in Our Day.** *K. S. Latourette. Harper,* **$2.50**
3	4	5	**Quest for Christian Unity.** *Robert S. Bilheimer. Association Press,* **$2.50**
1	3	6	**Protestantism in America.** *Jerald C. Brauer. Westminster,* **$3.50**
10	8	7	**Psychology of Pastoral Care.** *Paul E. Johnson. Abingdon Press,* **$4.75**
8	7	8	**Christianity, Diplomacy and War.** *Herbert Butterfield. Abingdon Press,* **$1.75**
		9	**Free Churches and Christian Unity.** *Marion J. Bradshaw. Beacon,* **$3.50**
		10	**Toward Understanding the Bible.** *Georgia Harkness. Scribner's,* **$2.50**

The Editor's Page

The Event of the Month

THE meeting in Evanston of the General Board of the National Council of Churches adjourned without reaching a decision on the location of the Council's headquarters. The question is still open for discussion. The General Board faces a decision more grave than apparently it realizes. I believe the churches of the nation want Protestant headquarters removed from New York. In that city the Council alienates itself from its Protestant constituency. The desire of the present members of its staff to remain in New York should be ignored. Only the long future of the Council's functioning as the organ of Protestant cooperation should be considered. In New York the Council is in exile. In any one of the other cities that have been named it would be "at home." In New York the Council is not only far removed from its constituent churches, but further removed from their consciousness. The churches think of it as hardly more than a clearinghouse for certain Protestant activities. It will never be invested with that warmth of symbolism which would evoke loyalty and devotion. This psychological consideration transcends every other argument. The personal preferences of a few denominational leaders should not be allowed to override the strong desire of the Council's nationwide constituency. If their desire is thwarted, the Council will lose something inestimably precious which it has never possessed, but which it now has a providential opportunity to grasp. If headquarters are removed from the periphery and established at the heart of the nation, the response from the whole body of Protestantism—east, west, north and south—will be felt not only in an increase of devotion, but in a quality of devotion different from that which the Council has hitherto been able to evoke.

N.C.C. Headquarters Still Undecided

The Book of the Month

PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE, *by Albert C. Outler. Harper, $3.50.*

THIS is an important book for ministers and theologians. Psychotherapy has become a popular field of study in many theological seminaries. Some students preparing for the ministry actually make this their major subject. I believe they make a great mistake in doing so. I personally know of a number of ministers who have made shipwreck of their pastorates by their attempt to translate the message of the gospel into the language of psychiatry. Even worse are the results of using the techniques of psychoanalysis in their counseling with individuals. If you want to be a psychiatrist, hang out your shingle and be one. But as a minister, beware of getting a reputation that invites people to come to you because they think you are a psychiatrist. Dr. Outler is an outstanding theologian and a profound student of psychotherapy. He believes that theology has much to learn from depth psychology, and vice versa. What I have said above is not contradicted by this book. The net effect upon me after reading it is that no minister ought to dip into this field with the intention of using its techniques unless he has had a thorough education in theology. Lacking this, his "knowledge" of psychiatry will be his undoing. Theology, in this connection, means a knowledge of the Christian way of salvation. This will provide him with the power of critical discrimination and save him from the illusion that the "peace of mind" attainable by psychiatric methods is the equivalent of the "cure of souls" bestowed by the Christian faith. This is a most rewarding treatment of this subject.

A Thought for the Month

NOTHING is so hard as to apply to oneself the standards of behavior which we so rigorously apply to others. We act as if we were an exception to all the rules. We can be stern with others, but how soft and lenient we can be with ourselves! Sin, when we see it in others, is just plain sin, but we give it euphemistic names and find easy excuses for it when it is our sin. We can see how sorrow and hardship and struggle produce strong character in other men and women, but we rebel against life's disciplines when they befall us. Happiness blooms always on the stalk of unselfish living—we see that clearly in the case of our neighbors, but we will not see that our own unhappiness is the result of our inordinate self-centeredness. We advise youth that there is only one clear path to success, and that is by faithfully doing the drudgery of their job; but for ourselves we hope to rise by luck or "pull" or special favor. We complain that our fellow citizens do not vote with intelligence and conscience, but we let our own special interests determine our vote. We want our children to grow into good Christian men and women. So we take them to Sunday school, while we go on past the church and spend the Lord's day in pleasure or idleness. It is hard to personalize our standards. We apply them everywhere except to ourselves. Remember David who ignoring his own grievous sin, waxed exceeding wroth at the rich man who had stolen the poor man's ewe lamb. He was making an exception of himself. But Nathan looked the king steadily in the eye and said: "You are the man!"

Making an Exception Of Oneself

Charles Clayton Morrison

For the Record—

OME months ago this column considered what it called the "test" Evanston. This test was the ability he preacher to translate the issues the World Council's Second Asbly to his members in a series of pful, meaningful sermons.

n order to demonstrate how this ht be done, The Pulpit editors ited a number of clergymen to sub- sermon manuscripts on the six nston subtopics as well as on the eral theme of the Assembly.

Subtopic Series

he subtopic series began in Jany with the sermon "Faith and ler," by L. Humphrey Walz, and ed in our last issue with Alfred Swan's "The Christian in His cation." The other Evanston subics were treated by O. V. Anderson "The Church's Outreach" (Feb.); pert McAfee Brown, "Eschatology l Ethics" (Mar.); Harold A. Bos- "Struggle for World Community" pr.); and Benjamin E. Mays, ristianity and Race" (May).

n addition, ten sermons related to nston's theme—"Christ, the Hope the World"—were printed during past seven months. These included unusually fine sermon, "A Living pe" (Apr.), by the World Council's eral secretary, W. A. Visser 't pft; "Transcending Nationalism" ay), by George K. A. Bell, the hop of Chichester; "Who Speaks Hope," by Gerald Kennedy ay); and "Consider Your Ways," George Florovsky (June).

n the opinion of the editors, these een published manuscripts met e Pulpit's test. If these sermons ceeded in encouraging pastors to and do likewise" in their own le and spirit, then this special phasis was not in vain.

Theological Understanding

We trust also that the series helped demonstrate that modern sermons d not be theologically shallow in er to be effective. Klein Haddaay's article in this issue has a timely phasis in this respect. The need of times is for more theology rather n less.

There will undoubtedly be mixed ctions to the events at Evanston t month. Perhaps a deeper theoical emphasis will be one of the expected by-products for hundreds American pastors.

t will be helpful for our readers remember that Evanston will be h a milestone and a promise—a asure of the comparatively short tance the churches have traveled ard greater Christian unity. But will also hold before us the prayer our common Lord which keeps us ever restless until we have done part toward realizing its greater fillment. The Pulpit has tried to do part in the onward march of the urches toward that goal. A.M.M.

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TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

Letter to American Christians, by Frederick M. Meek 5
Christianity and Democracy, by Alan Walker 8
Christian Faith and the Hydrogen Bomb, by Robert E. Luccock 10
A 3-D Faith, by Harold L. Lunger 13
The Blessedness of Tension, by Charles C. Knapp 16
A Cool Head and a Warm Heart, by Charles P. Bowles 18
The Road to Security, by Richard Paul Freed 21

ARTICLE

Theology Basic to Preaching, by Klein K. Haddaway 2

FEATURES

Books 29
Bulletin Board 24
Enslin 24
For the Record 31
Poetry 4
Pastoral Prayer 20
Pulpit Calendar 28
Pulpit Paragraphs 28
Pulpit Post 27
Seidenspinner 26
Children's Sermon 15

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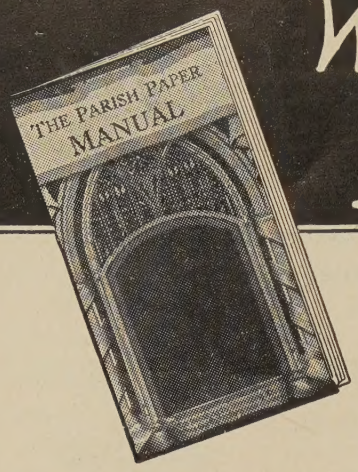

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